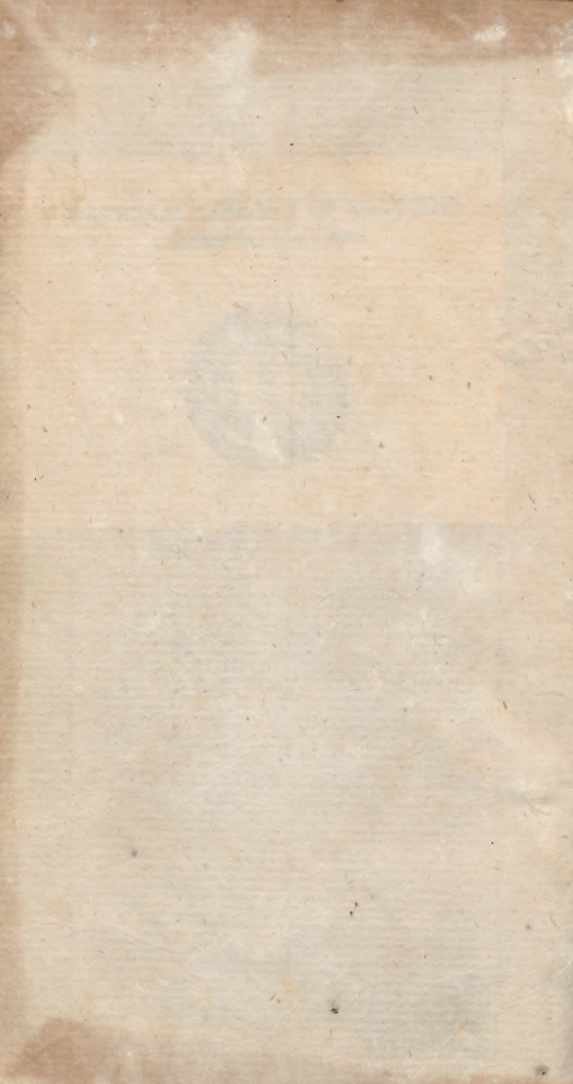


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P. Pinus





Aristotle's

Compleat Master-Piece.

In Three Parts.

Displaying the
Secrets of NATURE
IN
The Generation of Man.

Regularly digested into Chapters and Sections, rendring it far more Useful and Easy than any yet Extant.

To which is added,
A Treasure of HEALTH;
OR, THE
Family Physician :

Being choice and approved Remedies for all the several Distempers incident to Human Bodies

The Seventeenth Edition.

Printed, and Sold by the Booksellers.
MDCCXXVIII.



TO THE READER.

TO tell thee that Aristotle (the learned Author of this Book) was generally reported to be the most knowing Philosopher in the World; is no more than what every intelligent Person already knows: Nor can any think otherwise, who will give themselves the Leisure to consider, that he was the Scholar of Plato, (who was in his Time the only reputed Philosopher for Wisdom) and under whom Aristotle profited so much, that he was chosen, by King Philip of Macedon, as the most worthy and proper Person in his Dominions, to be Tutor to his Son Alexander; by whose wise Precepts and Instructions, Alexander became Master of so great Wisdom, Judgement, Prowess, and Magnanimity, that he justly obtained the Title of the Great. And Alexander himself was so sensible of the Advantage he received by the Instructions of the great Stagyræ, (for so Aristotle was call'd from the Country of Stagyræ, where he was born) that he affirm'd that he was more beholding to his Tutor Aristotle, for the Cultivation of his Mind, than to Philip his Father, for the Kingdom of Macedon.

Now tho' Aristotle apply'd himself universally to the Investigation of all the Secrets of Nature, and for that obtain'd an universal Fame, yet that which he was pleas'd, in a more especial and peculiar Manner, to bring into a fuller and more true Light, was the Unfolding of the Secrets of Nature, with Respect to the Generation of Man: This be stil'd his MASTER-PIECE; and in this he has made so through a Search, that he has (as it were) turn'd Nature inside outwards.

Nor let any think these Things to be below the Study of so great a Philosopher, since the Divine Records assure us, that it has been the Study of divers illustrious Persons, equally renowned for Wisdom and Goodness; among whom, I may well reckon Job, the greatest Man of all the East, who, that he was well acquainted with the Secrets of Nature, has made it sufficiently evident, by that excellent Philosophical Account he gives of the Generation of Man, in the tenth Chapter of that Book which bears his Name, where he says, Thine Hands have made me, and fashion'd me together round about: Thou hast poured me out as Milk, and curdled me like Cheese; Thou hast cloathed me with Skin and Flesh, and hast fenced me with Bones and Sinews. Another Instance of illustrious Persons that have studied the Secrets of Nature in the Generation of Man, is that of one of the greatest, as well as best Kings of Israel, I mean King David, so great a Prince, that he may be said to have not only laid the Foundation, but also to have settled the Hebrew Monarchy; and his Piety was superior to his Power, being peculiarly stiled, A Man after God's own Heart. Let us hear what this Man says of the Secrets of Nature in his Divine Soliloquies to his Creator, Psal cxxxix. 3 14, &c. Thou hast covered me in my Mother's Womb: I will praise thee, for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knoweth right well. My Substance was not hid from thee, when I was made in Secret, and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my Substance, yet being unperfect, and in thy Book all my Members were written, which, in Continuance were fashioned, when as yet there was none of them.

Now let the fore-quoted Words of holy Job, and these last of King David, be put together, and I will make no Scruple to affirm, That they make up the most accurate System of Philosophy, respecting the Generation of Man, that has ever yet been written.

And why shou'd not the Mysteries of Nature in the Generation of Man, be without Blame inquir'd into; since

Since so great a Tribute of Praise redounds from hence unto the God of Nature? The more we know of whose Works, the more our Hearts will be engag'd to praise him, as we see in the Instance of David before us; I will praise thee, says he, for I am fearfully and wonderfully made: And then he breaks out into this Exclamation, Marvellous are thy Works, and that my Soul knoweth right well.

If any should object, That this Knowledge is too often abus'd by vain and light Persons, who, instead of admiring the Wisdom of God in the Secrets of Generation, do only make it their Business to ridicule and set 'em at naught: I readily grant it, and think it a very great Unhappiness that there should be a Generation of such profligate Persons in the World; but at the same Time I aver, that this is no Objection against this Book. For, shall the Sun be taken out of the Firmament, because its Generating and Life giving Virtue, makes noxious Weeds and poisonous Plants to grow and flourish, as well as the more sanative medicinal Herbs, and ediferous and refreshing Flowers? It is not from the Nature of the Things themselves, but from the vicious Nature of corrupted Men that these Things come to be abus'd. A harmless Bee will fly into a Garden, and there suck Honey from a Flower; when a Spider, from the venomous Malignity of its Nature, shall extract Poison from thence. So that it is not to be attributed to the Book, that it is abus'd by vain and lewd Persons, but to the vicious Nature of those vain and lewd Persons that so abuse it.

But perhaps, since Aristotle's Master Piece has already obtain'd Repate, why, at this time of Day, we come to obtrude it as a New Book upon the World, will be the most material Objection.

To this I answer, First, That Translations are alike free for every one to make. But, Secondly, having perus'd those several Books that go by that Name, I have seen none hitherto extant, exactly agreeing with the Original, neither for Matter nor Method, which was a principal Motive to me to attempt this Work; in which, if those who have had the Perusing of it, be not very partial in

what they have said, I may venture to affirm, That the Accuracy and Care that has been taken of the Translation, and the Method in which it is now presented to the World, has not only made it wholly New, but calculated it more for the Reader's Advantage, than any Thing that has hitherto been publish'd of this Nature to the World. So that, in this Book alone, the Reader may satisfy himself that he has the Great Aristotle's compleat-Master-Piece.

I have one Thing more to acquaint the Reader with before I have done; which is, that having met with a choice Piece of that Prince of Physicians Hippocrates, I could not forbear adding it by Way of Supplement, to Aristotle's Master-Piece, as being both Men highly Eminent in their Generations: For, as Aristotle was highly esteem'd by Alexander the Great, so that great Prince Artaxerxes had so high a value for Hippocrates upon the Account of his singular Skill in Physick, that he preferred to honour him with the greatest Dignities of the Persian Court, if he would have vouchsaf'd to have liv'd there. Hippocrates chose rather to confine himself to a solitary Life, where he might pursue the various Sympathies and Antipathies of Nature, than to enjoy all the Honours of the Persian Court.

In this Treatise, which he calls his Family Physician, written most probably for the Use of his own, the Reader will find an invaluable Treasure; to wit, choice and approved Receipts for all the several Distempers incident to human Bodies; that so he need never be at a Loss what to do in any sudden Emergency, but as soon as he knows his own Distemper, he may be acquainted with a suitable Remedy.

I have been civil to the Reader, in acquainting him with what he shall find in this Treatise; and I have no Need, nor no Inclination to court him any farther: For if Men won't know when they are well offer'd; let their own Necessities instruct them better.

Farewel.

Aristotle's

Aristotle's Master-Piece.

The First Part.

Displaying the

Secrets of Nature.

THE INTRODUCTION.

IT is strange to see how Things that are common, are neglected and slighted for that very Reason, though in themselves worthy of the most serious Consideration: And this is the Case, with respect to the very Subject we are now about treating upon. What is there more common than the Begetting of Children? And yet what is there more wonderful and mysterious than the plastick Power of Nature, by which they are formed? For tho' there be radicated, in the very Nature of all Creatures, a Propension which leads them to produce the Image of themselves; yet how those Images are produced, after those Propensions are satisfied, is only known to those who trace the secret Meanders of Nature in their private Chambers, those dark Recesses of the Womb, where this Embrio receives Formation. The Original of all which, proceeds from the first Command of the great LORD of the Creation, Increase and Multiply. For, such an Energy accompany'd his all-commanding Word, as put the Creature into a Capacity of doing that which he commanded, and yet made their Obedience the Effect of their own *Free Will*: For the natural Inclination and Propension of both Sexes to each other, with the plastick Power of Nature, is only the

Energy of the first Blessing, which, to this Day, upholds the Species of Mankind in the World.

Now since Philosophy informs us, That *Nosce te ipsum*, is one of the first Lessons that a Man ought to learn, it can not surely be accounted an useless Piece of Knowledge for a Man to be acquainted with the Cause of his own Being, or by what secret Power of Nature it was, that that coagulated Milk (as a Divine Author calls it) came to be transubstantiated into a human Body. The Explanation of this Mystery, and the Unfolding of the plattick Power of Nature in the secret Workings of Generation, and the Formation of the Seed in the Womb, is the Subject of the following Treatise; a Subject so necessary to be known by all the Female Sex, (the Conception and Bearing of Children, being what Nature has ordained their Province) that many, for want of this Knowledge have perished, with the Fruit of their Womb also; who, had they but understood the Secrets of Generation, which are display'd in this Book, might have been still in the Land of the Living. For the Sake of such therefore have I compiled this Treatise, which I shall divide into Two Parts: In each of which I shall observe this Method. In the First Part, I shall,

First, *Shew that Nature has no Need to be ashamed of any of her Works, give a particular Description of the Parts or Organs of Generation in Men, and afterwards in Women; and then shew the Use of those Parts in the Act of Coition; and how appositely Nature has adapted them to the End for which she has ordain'd them.*

Secondly, I shall shew the Prohibition or Restriction, that the Creator of all Things, and Lord of Nature, has put up n Man, by the Institution of Marriage; with the Advantage it brings to Mankind.

Thirdly, I shall shew when either Sex may enter into a married State, and be fit to answer the Ends of their Creation, &c.

Fourthly, I shall discourse of Virginity; and therein shew what it is, how it is known, by what Means it may be lost, and how a Person may know that it is so, &c.

In the Second Part, (which chiefly relates to married Women, and the Preservation of the Fruit of their Womb, for the Propagation of Mankind in the World) I shall shew,

First, *What Conception is; what is pre-requisite thereunto; how a Woman may know when she hath conceived, and whether a Boy or Girl.*

Secondly, *Shew how a Woman that has conceived, ought to order her self.*

Thirdly, *Shew what a Woman ought to do that is near the Time of her Delivery, and how she ought to be then assisted.*

Fourthly, *I shall shew what are the Obstructions of Conception; and therein discourse largely about Barrenness, and shew what are the Causes and Cure thereof, both in Men and Women.*

Fifthly, *Direct Midwives how they shall assist Women in the Time of their Labour; and how they ought to be ordered all the Time of their Lying in: Bringing in several other material Matters, proper to be spoken of under each of those several Heads; which will sufficiently render this Book what Aristotle design'd it, his Compleat Master-Piece.*

CHAP. I.

A particular Description of the Parts or Instruments of Generation, both in Men and Women.

§. 1. *Of the Instruments of Generation in Man, with a particular Description thereof.*

THOUGH the Instruments, or Parts of Generation, in all Creatures, with respect to their outward Form, are not perhaps the most comely, yet, in Compensation of that, Nature has put upon 'em a more abundant and far greater Honour than on other Parts, in that it has ordained them to be the Means by which every Species of Being is continued from one Generation to another. And therefore, though a Man or
Woman

Woman were, through the Bounty of Nature, endued with most Angelick Counterances, and the most exact Symmetry and Proportion of Parts, that concurred together to the making up of a most perfect Beauty; yet, if they were defective in the Instruments of Generation, they wou'd not, for all their Beauty, be acceptable either to the other Sex; because they wou'd be thereby render'd incapable of satisfying the natural Propensions which every one finds in themselves: And this, methinks, should be sufficient to shew the great Honour that Nature has put upon them. And therefore, since it is our Duty to be acquainted with ourselves, and to search out the Wonders of God in Nature, I need not make any Apology for anatomizing the secret Parts of Generation.

The Organ of Generation in Man, Nature has plac'd obvious to the Sight, and is called the *Yard*; and because hanging without the Belly, is called *Penis*, a *Pendens*: It is in Form long, round, and on the upper Side flattish, and consists of Skin, Tendons, Veins, Arteries, and Sinews, being seated under the *Ossa Pubis*, and ordain'd by Nature for a twofold Work, *viz.* for the evacuating of Urine, and conveying the Seed into the Matrix. The Urine which it evacuates, is brought to it through the Neck of the *Vesica Urinaria*; and the Seed which it conveys into the Matrix, is brought into it from the *Vesiculæ Seminales*. But to be more particular:

Besides the common Parts, as the Cuticle, the Skin, and the *Membrana Carnosa*, it hath several internal Parts proper to it, of which Number there are seven, *viz.*

The two nervous Bodies;

The Septum;

The Urethra;

The Glans;

The Muscles;

And the Vessels.

Of each of these distinctly, in the Order I have plac'd them; and first, of

The two nervous Bodies: These are called so from their being surrounded with a thick, white, nervous Membrane, tho' their inward Substance is spongy, as consisting principally of Veins, Arteries, and nervous Fibres, interwoven together, like a Net. And Nature has so ordered it, that when the Nerves are fill'd with animal Spirits, and the Arteries with hot and spirituous Blood, then the Yard is distended, and becomes erect; but when the Flux of the Spirits ceases, then the Blood, and the remaining Spirits are absorb'd, or suck'd up by the Veins, and so the *Penis* becomes limber and flabby.

2. The second internal Part is the *Septum Lucidum*, and this is in Substance white and nervous, or fine wy; and its Office is to uphold the two Lateral or Side-Ligaments, and the *Urethra*.

3. The third is the *Urethra*, which is only the Channel by which both the Seed and the Urine are conveyed out: It is in Substance soft and loose, thick and finewy, like that of the Side-ligaments. It begins at the Neck of the Bladder, but springs not from thence, only is join'd to it, and so proceeds to the *Glans*. It has three Holes in the Beginning, the largest whereof is in the midst, for that receives the Urine into it; the other two are smaller, receiving the Seed from each seminal Vessel.

4. The fourth is the *Glans*, which is at the End of the *Penis*, cover'd with a very thin Membrane, by reason of which it is of a most exquisite Feeling. It is cover'd with a *Preputium* or Fore-skin, which, in some, covers the Top of the Yard quite close, in others not; and by its moving up and down in the Act of Copulation, brings Pleasure both to the Man and Woman. The extream Part of this Cover, which I call *Preputium*, and which is so call'd a *praputando*, from cutting off, is that the Jews were commanded to cut off on the eighth Day. The Ligament, by which it is fasten'd to the *Glans*, is call'd *Frænum*, or the Bridle.

5. The fifth Thing is the *Muscles*, and these are four in Number, two being plac'd on each Side. These Muscles (which are Instruments of voluntary Motion,

and

and without which no Part of the Body can move it self) consist of fibrous Flesh, to make up their Body; of Nerves, for their Sense; of Veins for their vital Heat, and of a Membrane, or Skin, to knit them together, and to distinguish one Muscle from another; and all of them from the Flesh. I have already said, there is two of 'em on each Side; and I will now add, that one on each Side is shorter and thicker; and that their Use is to erect the Yard, from whence they have obtain'd the Name of *Erectores*. And having told you that two of them are thicker and shorter than the other, I need not tell you that the other two are longer and thinner; only I take Notice, that the Office of the two last is to dilate (or if you will) open the lower Part of the *Urethra*, both for making Water, and voiding the Seed, and therefore are called *Acceleratores*.

9. The sixth and last Things are the Vessels, which consist of Veins, Nerves, and Arteries; of which some pass by the Skin, and are visible to the Eye, and others pass more inwardly: For, indeed the Arteries are dispersed through the Body of the Yard, much more than the Veins; and this Dispersion is contrariwise, the right Artery being dispersed to the left Side, and the left to the right. As for the two Nerves, the greater is bestow'd upon the Muscles, and the Body of the Yard, and the lesser upon the Skin.

What I have hitherto said, relates to the Yard, properly so call'd; but because there are some *Appendices* belonging thereto, which, when wanting, render the Yard of no Use in the Act of Generation, it will also be necessary, before I conclude this Section, to say something of them; I mean the Stones or Testicles, so called, because they testify the Person to be a Man. Their Number and Place is obvious; and as to their Use, in them the Blood brought thither by the Spermatick Arteries, is elaborated into Seed. They have Coats or Coverings of two Sorts, proper and common; the common are two, and invest both the *Testes*: The outermost of the common Coats consists of the *Cuticula*, or true Skin, called *Scrotum*, hanging out

out of the *Abdomen*, like a Purse: The *Membrana Carnosa* is the innermost. The proper Coats are also two; the outer called *Elythroidis*, or *Vaginalis*; the inner *Aibuginea*: Into the outer are inserted the *Cremasters*; to the upper Part of the *Testes* are fixed the *Epididymides*, or *Parastatæ*, from whence arise the *Vasa Deferentia*, or *Ejaculatoria*; which when they approach near the Neck of the Bladder, deposit the Seed into the *Vesicula Seminales*, which are, each (for there are two of 'em) like a Bunch of Grapes, and emit the Seed into the *Urethra*, in the Act of Copulation. Near these are the *Prostatæ*, which are about the Bigness of a Wall-nut, and joyn to the Neck of the Bladder: These afford an oily, slippery, and fat Humour, to besmear the *Urethra*, and thereby to defend it from the Acrimony of the Seed and Urine. But the Vessels by which the Blood is conveyed to the *Testes*, out of which the Seed is made, are the *Arteriae Spermaticæ*, and these are also two: And so likewise are the Veins, which carry out the remaining Blood, which are called *Venæ Spermaticæ*.

And thus Man's noble Parts describ'd we see,
 (For such the Parts of Generation be :)
 And they that carefully surveys, will find,
 Each Part is fitted for the Use design'd:
 The purest Blood, we find, if well we heed,
 Is in the Testicles turn'd into Seed;
 Which by most proper Channels is transmitted
 Into the Place by Nature for it fitted;
 With highest Sense of Pleasure, to excite
 In amorous Combatants the more Delight.
 For Nature does in this great Work design
 Profit and Pleasure, in one Act, to join.

§. 2. Of the secret Parts in Women, appropriated to the Work of Generation.

WOMAN, next to Man, the noblest Piece of the Creation, is Bone of his Bone, and Flesh of his Flesh.

Flesh, a Sort of Second self : And in a married State are accounted but one ; for, as the Poet says,

Man and his Wife are but one right

Canonical Hermaphrodite.

It is therefore the secret Parts of this curious Piece of Nature that we are to lay open, which we shall do with as much Modesty and Sobriety as will consist with our speaking intelligibly : For 'tis better to say nothing, than to speak so as not to be understood.

The external Parts, commonly call'd *Pudenda*, (from the Shamefacedness that is in Women to have 'em seen) are the Lips of the great Orifice, which are visible to the Eye. and in those that are grown, are cover'd with Hair, and have pretty Store of spungy Fat, their Use being to keep the internal Parts from all Annoyance by outward Accidents.

Within these are the *Nymphae*, or Wings, which present themselves to the Eye, when the Lips are severed, and consist of soft and spungy Flesh, and the doubling of the Skin plac'd at the Sides of the Neck ; they compass the *Clyteris*, and both in Form and Colour, resemble the Comb of a Cock, looking fresh and red, and in the Act of Coition receive the *Penis*, or Yard between them ; besides which, they gave Passage both to the Birth and Urine. The Use of the Wings and Knobs, like Myrtle-berries, shutting the Orifice and Neck of the Bladder, and by their swelling up, cause Titillation and Delight in those Parts, and also obstruct the involuntary Passage of the Urine.

The next Thing is the *Clyteris*, which is a finewy and hard Part of the Womb, repleat with spungy and black Matter within, in the same manner as the Side-ligaments of the Yard ; and indeed resembles it in Form ; suffers Erection, and falling in the same Manner, and it both stirs up Lust, and gives Delight in Copulation : for without this, the Fair Sex neither desire martial Embraces, nor have Pleasure in 'em, nor conceive by 'em. And, according to the Greatness or Smallness of this

Part,

Part, they are more or less fond of Mens Embraces ; so that it may properly be stil'd the Seat of Lust,

Blowing the Coals up of those amorous Fires,

Which Truth and Beauty to be quench'd requires.

And well may it be stiled so ; for it is like a Yard in Situation, Substance, Composition, and Erect'ion, growing sometimes out of the Body two Inches, but that happens not but upon some extraordinary Accident. It consists, as I have said, of two spongy and skinny Bodies, which begin with a distinct Original from the *Ovaries* ; the Head of it being covered with a tender Skin, having a Hole like the Yard of a Man, but not through ; in which, and the Bigness of it, it only differs from it.

The next Thing is the Passage of the Urine, which is under the *Clitoris*, and above the Neck of the Womb, so that the Urine of a Woman comes not through the Neck of the Womb, neither is the Passage common as in Men, but particular, and by it self. This Passage opens it self into the *Fissures* to evacuate the Urine ; for the securing of which from Cold, or any other Inconveniency, there is one of the four *Caruncles*, or fleshy Knobs plac'd before it, which shuts up the Passage : For these Knobs, which are in Number four, and in Resemblance like Mirtle-berries, are plac'd behind the Wings before spoken of, quadrangularly, one against the other. These are round in Virgins, but hang flagging when Virginity is lost. 'Tis the uppermost of these that Nature has placed for the securing the Urinary Passage from Cold, as I have already said, and which is therefore largest, and forked for that End.

The Lip of the Womb that next appear, cover the Neck thereof, but being separated disclose it ; and then two Things are to be observed, and these are, the Neck it self and the *Hymen*, more properly called the *Clastrum Virginal*e ; of which I shall have more Occasion to speak ; when I come to shew what Virginity is. The Neck of the Womb I call the Channel, which is between the forementioned Knobs, and the inner Bore of the Womb, which receives the Man's Yard like a Sheath ; and that it may be dilated with the
more

more Ease and Pleasure in the Act of Coition, it is finewy and a little spongy; and there being in this Concavity divers Folds, or orbicular Plaights made by Tunicles, which are wrinkled, it forms an expanded Rose which may be seen in Virgins; but in those that have often used Copulation, it comes by degrees to be extinguished; so that the inner Side of the Neck of the Womb appears smooth, and in an old Woman it becomes more hard and gristly. But though this Channel be sinking down, writhed and crooked, yet it is otherwise in the Time of Copulation, as also when Women are under their monthly Purgations, or in Labour, being then very much extended, which is a great Cause of their Pains.

The *Claustum Virginale*, commonly call'd the *Hymen*, is that which closes the Neck of the Womb; for between the Duplicity of the two Tunicles, which constitute the Neck of the Womb, there are many Veins and Arteries running along, that arise from the Vessels of both Sides of the Thighs, and so pass into the Neck of the Womb, being very large; and the Reason thereof is, because the Neck of the Womb requires to be filled with Abundance of Spirits, to be dilated thereby, that it may the better take hold of the *Penis*; such Motions requiring great Heat, which being made more intense by the Act of Friction, consumes a great deal of Moisture; in the supplying whereof, large Vessels are very necessary. Hence it is, that the Neck of the Womb in Women of reasonable Stature, is 8 inches in Length. But there is also another Cause of the Largeness of these Vessels, *i. e.* because their monthly Purgations make their Way through them; and for this Reason, Women, though with Child, often continue them: For tho' the Womb be shut up, yet the Passage in the Neck of the Womb, through which these Vessels pass, is open. And therefore as soon as you penetrate the *Pudendum*, there may be seen two little Pits or Holes, in which are contained an Humour, which by being pressed out in the Time of Coition, does greatly delight the Fair Sex.

Tho'

Tho' those we have already mentioned are properly the Parts appropriated to the Work of Generation, yet there are other Parts, without which, Generation-work cannot be accomplish'd; of which we must also give a Description; and the Principal of these is the Womb, which is the Field of Generation, without which nothing can be done. The Parts we have already been speaking of, being ordained by Nature only, as it were so many Vehicles, to convey the Seed to the Womb, which being impregnated therewith, by Virtue of the Plastick Power of Nature, produces its own Likeness.

The Womb is situated in the lower Parts of the *Hypogastrium*, being joined to its Neck, and is plac'd between the Bladder and the straight Gut; so that it is kept from swaying or rolling, yet hath it Liberty to stretch and dilate it self, and also to contract it self, according as Nature in that Case disposes it. It is of a round Figure, something like a Gourd; lessening, and growing more acute towards one End; being knit together by its proper Ligaments, and its Neck joined by its own Substance, and certain Membranes that fasten it to the *Os Sacrum*. and the Share-bone. It is very different, with respect to its Largeness in Women, especially between such as have had Children, and those that have had none. It is so thick in Substance, that it exceeds a Thumb's Breadth: and after Conception augments to a greater Proportion; and to strengthen it yet more, 'tis interwoven with Fibres overthwart, both straight and winding; and its proper Vessels are Veins, Arteries and Nerves; amongst which, there are two little Veins which pass from the Spermatick Vessels to the Bottom of the Womb; and two bigger from the Hypogastricks, touching both the Bottom and the Neck, the Mouth of these Veins piercing as far as the inward Concavity.

The Womb, besides what I have already mention'd, hath two Arteries on both Sides the Spermatick Vessels, and the Hypogastricks, which still accompany the Veins; with sundry little Nerves, knit and interwove in

in the Form of a Net, which are also extended throughout, even from the Bottom to the *Pudenda* themselves, being so placed chiefly for the Sense of Pleasure, sympathetically moving from the Head and Womb.

Here the Reader ought to observe, That the two Ligaments hanging on either Side the Womb, from the Share-bone, piercing thro' the *Peritoneum*, and joyred to the Bone it self, causes the Womb to be moveable, which upon sundry Occasions either falls low, or rises high. The Neck of the Womb is of a most exquisite Sense, so that if it be any time disorder'd, either with a Schirresity, too much Fat, Moisture, or Relaxation, the Womb is made subject to Barrenness. In those that are near their Delivery, there usually stays a moist glutinous Matter in the Entrance, to facilitate the Birth; for at that Time the Mouth of the Womb is opened to such a Wideness, as is in Proportion to the Largeness of the Child, suffering an equal Dilatation from the Bottom to the Top.

Under the Parts belonging to Generation in Woman, are also comprehended the Preparatory or Spermatick Vessels. The Preparatory Vessels differ not in Number from those in Men, for they are likewise four, two Veins and two Arteries; their Rise and Original is the same as in Men, differing only in their Largeness, and Manner of Insertion; the right Vein issuing from the Trunk of the hollow Vein descending, and the left from the emulgent Vein; and on the Side of them are two Arteries which grow from the *Aorta*. These Preparatory Vessels are shorter in Women than in Men, because they have a shorter Passage, the Stones of a Woman lying within the Belly, but those of a Man without; but, to make Amends for their Shortness, they have far more Wreathings to and fro, in and out, than they have in Men; that so the Substance they carry, may be the better prepared. Neither are they united as they are in Men, before they come to the Stones, but are divided into two Branches, whereof the greater only passeth to the Stones, the lesser to the Womb, both for the Nourishment of it self and of
the

the Infant therein. Let me further add, these Spermatick Veins receive the Arteries as they pass by the Side of the Womb, and thereby make a Mixture of the vital and natural Blood, that their Work may be more perfect. The *Deferentia*, or carrying Vessels, spring from the lower Part of the Stones, and are in Colour white, in Substance sinewy, and pass not to the Womb straight, but wreathed; they proceed from the Womb in two Parts resembling Horns, whence they are called the Horns of the Womb.

The Stones of Women are another Part belonging to the Instruments of Generation: For such Things they also have, as well as Men, but they are also differently plac'd; neither is their Bigness, Temperament, Substance, Form, or Covering the same. As to their Place, it is in the Hollowness of the *Abdomen*, resting upon the Muscles of the Loins, and so not pendulous, as in Men 'tis obvious they are: And that they are so plac'd is, that by contracting the greater Heat, they may be the more fruitful, their Office being to contain the *Ovum*, or Egg, which being impregnated by the Seed of the Man, is **THAT** from which the *Embryo* is engender'd. These Stones differ also from Mens in their Form; for tho' they are smooth in Men, they are uneven in Women, being also depressed or flattish in them, tho' in Men their Form is more round and oval. They have also in Women but one Skin, whereas Mens have four; Nature having wisely contriv'd to fortify those most against the Injuries of the Air, that are most exposed to it; the Stones of Women being within, but those of Men without the Belly. They differ also in their Substance, being much more soft and pliable than those of Men, and not so well compacted: Their Bigness and Temperature differ, in that they are lesser and colder than those in Men. Some indeed will have their Use to be the same as in Men, *viz.* to concoct Seed; but that is for Want of Judgment, and not for Want of Ignorance: For *Aristotle* and *Scotus* both affirm, that the Women have no Seed; and there-

therefore their Stones differ also in their Use from those of Men; their Use being, as I have already said, to contain that Egg which is to be impregnated by the Seed of the Man.

It now only remains that I say something of the Ejaculatory Vessels, which are two obscure Passages, one on either Side, which in Substance differ nothing from the spermatick Veins. They rise on one Part from the Bottom of the Womb, but not reaching from their other Extremity, either to the Stones, or any other Part, are shut up and incapable; adhering to the Womb as the Colon does to the blind Gut, and winding half-way about; tho' the Stones are remote from them, and touch them not, yet they are tied to them by certain Membranes resembling the Wings of a Bat, thro' which certain Veins and Arteries passing from the End of the Stones, may be said here to have their Passages, proceeding from the Corners of the Womb to the Testicles, and are accounted the proper Ligaments by which the Testicles and Womb are united, and strongly knit together.

*Thus I the Womens Secrets have survey'd,
And let them see how curiously they're made;
And that, tho' they of different Sexes be,
Yet in the Whole they are the same as we:
For those that have the strictest Searchers been,
Find Women are but Men turn'd Out-side in;
And Men, if they but cast their Eyes about,
May find they're Women, with their In-side out.*

§. 3. Of the Use and Action of the several Parts in Women appropriated to Generation.

HAVING taken a Survey of the Parts of Generation, both in Men and Women, it is now requisite, that, according to my intended Method, I should shew the Use and Action of those Parts in the Work of Generation, which will excellently inform us, that Nature has made nothing in vain.

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The external Parts of Womens Privities, or that which is most obvious to the Eye at first View, commonly called *Pudendum*, as that which being seen by a Man, causes Shame. and Blushing in the Cheeks of the Fair Sex, are design'd by Nature to cover the great Orifice, as that Orifice is to receive the *Penis*, or Yard in the Act of Coition, and also to give Passage to the Urine, and at the Time of Birth to the Child. The Use of the Wings and Knobs, like Mirtle-berries, are for the Security of the Internal Parts, by shutting up the Orifice and Neck of the Bladder; also for Delight and Pleasure; for by their swelling up, they cause Titillation and Delight in these Parts, being pressed by the Man's Yard. Their Use is likewise to obstruct the involuntary Passage of the Urine,

The Use and Action of the *Clitoris* in Women, is like that of the *Penis*, or Yard in Men; that is, Erection; its extream End being like that of the Glans of the *Penis*, and has the same Name: And as the Glans is in the Men, the Seat of the greatest Pleasure in the Act of Copulation, so is this of the *Clitoris* in Women, and is therefore called the Sweetness of Love, and the Fury of Venery.

The Action and Use of the Neck of the Womb, is the same with that of the *Penis*, that is, Erection; which is occasioned sundry Ways: For, *First*, In Copulation it is erected and made strait for the Passage of the *Penis* to the Womb. *Secondly*, whilst the Passage is repleated with Spirits and vital Blood, it becomes more strait for the embracing the *Penis*. And for the Necessity of Erection, there is a two-fold Reason; one is, That if the Neck of the Womb was not erected, the Yard could have no convenient Passage to the Womb; the other is, That it hinders any Hurt or Damage that might ensue, through the violent Concussion of the Yard, during the Time of Copulation.

Then as to the Vessels that pass through the Neck of the Womb, their Office is to replenish it with Blood and Spirits, that so as the Moisture consumes, through the Heat contracted in Copulation, it may still by those

those Vessels be renewed. But their chief Business is to convey Nutriment to the Womb.

Now as to the Use and Action of the Womb, it has many Properties attributed to it. As first, Retention of the fecundated Egg, and this is properly called Conception. And then secondly, To cherish and nourish it, till Nature has framed the Child, and brought it to Perfection. Thirdly, It strongly operates in sending forth the Birth, when its appointed Time is accomplished there, dilating it self in an extraordinary Manner; and so aptly remov'd from the Senes, that no Injury can accrue to it from thence, retaining in it self a Strength and Power to operate, and cast forth the Birth.

The Use of the preparing Vessels is to convey the Blood to the Testicles, of which a Part is spent in the Nourishment of them, and the Production of those little Bladders in all Things resembling Eggs, thro' which the *Vasa Preparantia* run, and are obliterated in them. This Conveyance of Blood is by the Arteries; but as for the Veins, their Office is to bring back what Blood remains from the forementioned Use.

The Vessels of this Kind are much shorter in Women than Men, by reason of their Nearness to the Testicles; and yet that Defect is more than made good by the many intricate Windings to which they are subject; for in the Middle-way they divide them selves into two Branches of different Magnitude; for one of them being bigger than the other, passes to the Testicles.

The Testicles in Women are very useful; for where they are defective, Generation-work is quite spoiled: For tho' those little Bladders which are on their outward Superficies contain nothing of Seed, as the Followers of *Galen*, &c. did erroneously imagine, yet they contain several Eggs, (about the Number of 20 in each Testicle) one of which being impregnated by the most spirituous Part of the Man's Seed in the Act of Coition, descends thro' the Oviducts into the Womb, where it is cherished till it becomes a living Child.

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The Figure of these Ova or Eggs, is not altogether round, but a little flat, and depressed on the Sides; and in their lower Part are oval; but where the Blood Vessels enter them, that is, in their upper Part they are more plain, having but one Membrane about them, that the Heat may have the easier Access.

*Thus Nature does Nothing in vain produce,
But fits each Part for what's its proper Use;
And tho' of different Sexes form'd we be,
Yet is there betwixt these that Unity,
That me in nothing can a greater find,
Unless i'th' Soul, that's to the Body join'd:
And sure in this Dame Nature's in the Right,
The strictest Union yields the most Delight.*

CHAP. II.

Of the Restriction laid upon Men, in the Use of Carnal Copulation, by the Institution of Marriage: With the Advantage that it brings to Mankind; and the proper Time for it.

§. 1. *Of the Restriction laid upon Man, in the Use of Carnal Copulation, &c.*

THOUGH the great Architect of the World has been pleased to frame us of different Sexes, and for the Propagation and Continuation of Mankind, has indulged us the mutual Embraces of each other, the Desire whereof, by a powerful and secret Instinct, is become natural to us; yet he would not have Men and Women be as the Horse and the Mule which have no Understanding, and to act like brute Beasts, to couple with whom they please; but as he has endow'd him with Reason, he expects that they should act rationally: And those that resolve to do so, cannot but reflect, that it is the highest Reason in the World, that they should be subject to the Laws of their Creator, who has ordain'd, that for the avoiding of Fornication and Uncleaness, every Man shou'd have his

own Wife: And tho' since Man, by sinning against his Creator, hath fallen from his Primitive Purity, and as an Effect thereof, has multiply'd Wives and Concubines to himself; yet it is no other than an Affront to the Divine Lawgiver, whose first Institution is hereby violated; for the Son of the Blessed has told us himself, That in the Beginning it was not so: The first Institution of Marriage being one Man married to one Woman. So that as those conjugal Delights we have been speaking of, cannot be enjoyed but in a married State so neither in that State can they lawfully be participated of, with more than one Wife. And it is the Breaking of this Order, that has fill'd all the World with Confusion, and been the Occasion of the Debauchery, which has over-spread the whole Face of the Earth, and has brought Diseases on Mens Bodies, Consumptions on their Estates, and, which is much worse than all that, eternal Ruin on their Souls without Repentance. Let all those therefore, of either Sex, that have a Desire to enjoy the Delights of mutual Embraces, take care that they do it in a married State with their own Wives or Husbands, or else it will become a Curse to 'em instead of a Blessing: And to that End, let 'em consider what is due to the Transgressors of his Law, who hath said, Thou shalt not commit Adultery. Whatever therefore is spoken of the venereal Pleasure, is spoken to those who have, or may have a Right thereunto, by being in a married State: For,

*Who to forbidden Pleasures are inclin'd,
Will find at last, they leave a Sting behind.*

§. 2. Of the Happiness of a married State.

I Have spoken in the last Section of the Restriction, that our great Law-giver has been pleas'd to lay upon us, that we should not presume upon mutual Embraces, without qualifying our selves for it, by entering into a married State. But that, in the Age we live in, is look'd upon as a most insupportable Yoak,

Y oak, nothing being now more ridicul'd than Matrimony ; both Wives and Husbands being counted the greatest Clogs and Burdens to those that give up the Reins to their unbridl'd Appetites. But with these Gentlemens good Leave, I will now make it appear, notwithstanding all their Banter, that a married State is the most happy Condition (where Persons are equally y oak'd) that is to be enjoy'd on this Side Heaven

And who, that is not out of their Wits, will question the Pleasure and Advantage of a married State, that will but give himself leave to reflect upon the Author thereof, or the Time and Place of its Institution? The Author and Institutor of Marriage, and that first brought Man and Woman together, was no other than he that made them; even the great LORD of the Universe, whose Wisdom, being infinite, could not but know what Condition was best for us, and his Goodness being equal to his Wisdom, sufficiently shews, the End of this Institution was the Happiness of the Creatures he had made; and that, indeed, Man could not be happy without it, for he saw it was not good that Man should be alone, and therefore made a Woman to compleat his Happiness, which was not perfect, whilst he wanted such a meet Help for him.

The Time of the Institution is also very remarkable; for it was whilst *Adam* and his new-made Bride were cloath'd with all that Virgin-purity and Innocence with which they were created, before they had entertain'd the least Converse with the Tempter, or had given way to one disordered Thought; and yet could curiously survey the several incomparable Beauties and Perfections of each other, without Sin, and knew not what it was to lust: 'Twas at this happy Time that the Creator divided *Adam* from himself, and of a crooked Rib made him a beautiful and meet Help for him; and then, by instituting Marriage, united him unto himself again, in holy Wedlock's happy Bands.

Nor does the Place where first this happy State was instituted, want its due *Emphasis*, but ought to be consider'd : It was in Paradise where the first Match was made ; and which, I should say, scarcely cou'd have been Paradise without it. For Paradise all know to be a Place of Pleasure, wherein they were surrounded with the Quintessence of all Delights ; where there was nothing wanting that might please the Eye, or charm the Ear, or gratify the Taste ; or might delight the Smell with odoriferous and agreeable Perfumes : And yet, even in Paradise, where *Adam* was possess'd of all those ravishing and pleasing Sweets, and enjoyed all the Pleasures of Paradise, he enjoy'd not Happiness till he enjoy'd his *Eve*, for until then, there was no meet Help for him. So that it seems in Paradise, the Center of Delight and Happiness, *Adam* remain'd unhappy, whilst in a single State ; and so wou'd *Eve* likewise have been, had she been there alone : So that it was a married State that was the Compleating of their mutual Happiness, and was even the Paradise of Paradise it self.

Neither will those admire that Man at first was not compleatly happy without marrying, that will but give themselves the Leisure to consider, what an Addition to our Happiness a good Wife makes : For such a one is the best Companion in Prosperity, and in Adversity the surest Friend ; the greatest Assistance in Business, the only lawful and comfortable Means by which we can have Issue, and the great Remedy against Incontinency : And if we will believe King *Solomon*, (an Author of an undoubted Credit) the greatest Honour unto him that has her ; for he it is that tells us, *She is a Crown to her Husband*. And sure these are no small Advantages of Marriage. Besides that natural Propension there is in Man and Woman to each other, seeking this Nuptial Conjunction, looks just as if the Man missing his Rib, were restless till he had recover'd it again ; and, on the other Hand, as if the Woman (knowing from whence she came) remain'd unsatisfy'd, till she had got again to her
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her old Place, under the Arm, the Wing of her beloved Husband

And therefore those that do complain of Marriage, if they wou'd but examine their own Carriage and Behaviour in it better, wou'd find it is themselves make Marriage so uneasy: For as once *Cicero* said of old Age, *It was not old Age, but the Folly of old Men, that made old Age so burdensome*; so I may say of Marriage, *It is not Marriage, but the Folly of the Persons married, that makes it so uneasy*. If married Persons wou'd but each take care to do their several and respective Duties there wou'd be no complaining; nor wou'd they find any Condition more pleasant, or more profitable than a married Life: There being more Satisfaction to be taken in the Embraces of a loving and chaste Wife, than in the wanton Dalliances of all the Strumpets in the World; besides the Blessing that attends the one, and that Ruin, Misery, and heavy Curse, that always waits upon the other. And thus, I hope, I have sufficiently shewed the Pleasure and Advantage of a married State.

Thus does this Section unto all relate

The Pleasures that attend a marry'd State;

And shews, it does with Innocence consist:

And that so many have those Pleasures mist,

Is their own Faults, that will no wiser be,

As in this Mirrour they may plainly see.

§. 2. *At what Age young Men and Virgins are capable of the Marriage-bed, and why they so much desire it.*

HAVING shewn the Restriction laid upon Men and Women, with respect to promiscuous Coition, and also the Pleasure and Advantage of a married Life, I now proceed to shew at what Age young Men and Virgins are capable of the Marriage-bed; which because so many desire before they attain to it, it will be necessary to shew the Causes of such their impetuous Desires.

The Inclination of Virgins to Marriage, is to be known by divers Symptoms : For when they arrive to ripe Age, which is about Fourteen or Fifteen, their natural Purgations begin to flow; and then the Blood, which no longer serves for the Increase of their Bodies, does, by its abounding, stir up their Minds to Venery : To which also, external Causes may incite them. For their Spirits are brisk and inflam'd when they arrive at this Age, and their Bodies are often more heated by their eating of sharp and salt Things, and by Spices, by which their Desire of Venerual Embraces becomes very great, and at some critical junctures almost insuperable. And the Use of these so much desir'd Enjoyments being deny'd to Virgins, is often follow'd by very dangerous, and sometimes dismal Consequences, precipitating them into those Follies that may bring an indelible Stain upon their Families, or else it brings upon them the *Green-sickness*, or other Diseases. But when they are married, and those Desires satisfied by their Husbands, those Distempers vanish, and their Beauty returns more gay and lively than before. And this strong Inclination of theirs may be known by their eager gazing at Men, and affecting their Company ; which sufficiently demonstrates that Nature prompts them to desire Coition. Nor is this the Case of Virgins only, but the same may be observ'd in young brisk Widows, who cannot be satisfied without that due Benevolence, which they were wont to have from their Husbands.

At fourteen Years of Age, commonly the *Menses* begin to flow in Virgins; at which Time they are capable of conceiving, and therefore fit for Marriage ; tho' it would be much better both for themselves and their Children, if they married not till eighteen or twenty ; and if they be very healthful, and strong of Body, and always addict themselves to Temperance, they may continue Bearing till upwards of 50 ; tho' generally they leave off about 45 ; for the *Menses* flow a longer Time in some than in others : But when

when they cease, they cease Bearing. And therefore the Bearing of *Ishac* by *Sarah* at that Age, may be well termed miraculous, because it had ceas'd to be with her according to the Custom of Women.

As for male Youth, when they arrive at 16, or between that and 17, having much vital Strength, they may be capable of getting Children; which Ability, by the Force and Heat of Procreating Matter, constantly increases till 45, 50, and 60; and then begins to flag. the Seed by degrees becoming unfruitful; the natural Spirits being extinguished, and the Heat dried up. Thus it is with them for the most part. But many times it falls out otherwise in particular Instances: As once in *Sweedland*, a Man was married at 100 Years old to a Bride of 30, and had many Children by her; but he was a Man of so hail a Constitution, and carried his Age so well, that Strangers would not have gus'd him at above 60. And in *Campania*, where the Air is clear and temperate, it is usual for Men of 80 Years old, to marry young Virgins, and have Children by them: Which shews, that Age in Men hinders not Procreation, unless they be exhausted in their Youth, and their Yard shrivel'd up.

If any ask why a Woman is sooner barren than a Man? Let such know that the natural Heat, which is the Cause of Generation, is more predominant in Men than Women: For the Monthly Purgations of Women shew them to be more moist than Men, and so does also the Softness of their Bodies. And the Man exceeding her in native Heat, concocts the Humours into proper Aliment, by the Benefit whereof they are elaborated into Seed: But Women, tho' of a finer Make, yet not being so strong as Men, their Faculties are thereby hindred in their Operation.

Thus Nature to her Children is so kind,
That early they those Inclinations find;
Which prompt them on to propagate Mankind.
Hence 'tis a Virgin her Desires can't smother,
But restless is, till she be made a Mother.

CHAP. III.

Of Virginity what it is, how it may be known, by what means it may be lost, and how a Person may know that it is so.

§. 1. *Of Virginity, and wherein it consists.*

IN the last Chapter I treated of the Desire that young Men and Virgins have to mutual Embraces and at what Age they are fit for them: I have also shew'd that these Pleasures are only lawfull to be enjoy'd in a married State, and have also acquainted my Reader with the Advantage of such a Condition. But since the Desires of many after mutual Embraces are so impetuous, that not having an Opportunity to enter into a Married State, they have anticipated the Pleasures of Matrimony, and lost their Virginity beforehand, and yet, perhaps, have afterwards pretended to bring their Virginity to a Marriage bed, by which means many an honest Man has been deceiv'd, and meretricious Women escap'd with impunity; and on the other hand, some virtuous young Virgins, that have indeed come such unto their Husbands Beds, have been accused by the Ignorance and Incredulity of their Husbands, to have lost their Virginity beforehand, when there has been no such Matter. Therefore to do Right in this Case to both Parties, my Design in this Chapter is to shew what Virginity is, and wherein it consists; how many Ways it may be lost; and how a Man may know whether it be lost or not: That so Women may not be wrongfully censur'd, or Men Impos'd upon.

Virginity untouch'd and taintless, is the Boast and Pride of the fair Sex; but they generally commend it to put it off: For as good as it is, they care not how soon they are honestly rid of it. And I think they are in the right on't; for if they keep it too long, it grows useless, or at least loses much of its Value; a stale Virgin (if such a Thing there be) being look'd upon

like

like an old Almanack out of Date— But to speak to the purpose, Virginity is the chief, the best, the first the name of any Thing, and is properly the Integrity of a Woman's Privities, not violated by Man, or not known by him; it being the distinguishing *Characteristick* of a Virgin, that she has not known Man.

To make this more plain, I must here observe That there is in Maids, in the Neck of the Womb, a membranous Production call'd the *Hymen*, which is like the Bud of a Rose half blown, and this is broken in the first Act of Copulation with Man: And hence came the Word *Defloro*, to deflower; whence the taking away of Virginity is called the Deflowring of a Virgin: For when this Rose-bud is expanded, Virginity is wholly lost. Certain it is, there is in the first Act of Copulation something which causes Pain and Bleeding, which is an evident Sign of Virginity. But what this is, Authors agree not. Some say it is a nervous Membrane, or thin Skin with small Veins, which bleed at the first Penetration of the Yard; others say, it is the four *Caruncles*, Knobs, or little Buds, like Mistle-berries, which are plump and full in Virgins, but hang loose and flaccid in those that have us'd Copulation, being pressed by the Yard. Some have observed a flesh Circle about the *Nymphae*, or Neck of the Womb with little obscure Veins, which make the Membrane not to be nervous, but fleshy. But setting aside Conjectures, the *Hymen*, or *Claustum Virginalis*, is a thin Membrane interwoven with fleshy *Fibres*, and endowed with many little Arteries and Veins, spread across the Passage of the *Vagina*, behind the Insertion of the Neck of the Bladder, with a Hole in the Midst for the *Menses* to flow, so big that it will admit of the Top of one's Little-Finger. This is that which is called the *Zone*, or Girdle of Chastity; and where it is found in this Form described, it is a certain Note of Virginity; but in the first Act of Copulation, it is necessarily violated; and then it is usually accompanied with an Effusion of Blood; which

Blood is called the Flower of Virginity: And when once it is broke, it never closes again.

§. 2. How Virginity may be lost. &c.

IN the former Section I have shewn (I hope to the Satisfaction of all modest Enquirers) in what Virginity consists, and that it is lost by the first Peretration of the Yard; which may be easily known by its being attended with an Effusion of Blood upon the Rupture of the *Hymenean* Membrane, or *Claustum Virginalē*: But I must do the fair Sex this Justice, to let the World know that altho' where-ever this is found, it be an undoubted Token of Virginity; yet it will not follow, that where this Token is wanting, Virginity is deflower'd and lost: For the *Hymen* may be corroded by acrimonious and fretting Humours flowing thro' it with the *Menses*; or it may be violated by the Inversion, or Falling out of the *Uterus*, or of the *Vagina* or *Sheath*, which sometimes happens even to Virgins: Or (which I would have all Virgins to beware of, for the Preservation of their Credit, and preventing of all Causes of Suspicion) perhaps the Indiscreet or unwary Bride has had her *Menses* but a Day or two before; in which Case, both the *Hymen* and the inner wrinkled Membranes of the *Vagina*, are flabby and relaxed, so that no such Rupture, and by Consequence, no such Effusion may happen. It were better therefore upon this Account, that when Virgins are about to marry, they would fix their Wedding-day, at least six or seven days after their *Menses* have done flowing.

But farther. To some, Nature hath given greater Desires after Enjoyment than to others, and to such, tho' they abstain from Enjoyment, yet so great is their Lust, and Desire after it, that it may break the *Hymen* and *Claustum Virginalē*; and sometimes it itcheth to that degree, that they put in their Finger, and so break it. Sometimes the Midwives break it in the Birth; and sometimes it is done by Stopping of the

the Urine, Coughing, violent Straining, or Sneezing : So that if there be no Bleeding at the first Penetration of the Husband, it is not always a Sign of Unchastity, or that another has been there before him, seeing that the Hymenean Membrane may be broke so many other ways ; but where Bleeding does follow, it is an evident and undeniable Token that the Person was a Virgin, and had never known Man before. And indeed, tho' the Hymen (or Membrane so called) may be broke all those Ways I have mention'd, yet it so rarely happens to be broke any other way, that *Leo Africanus* makes mention of it as a general Custom of the *Africans* at their Weddings, that, after the Marriage-Ceremonies are over, the Bride and Bridegroom are shut up in a Chamber, while the Wedding-dinner is preparing, and an antient Woman stands at the Door, to receive from the *Bridegroom* a Sheet, having the bloody Tokens of the Wife's Virginity, which she shews in Triumph to all the Guests ; and then they may feast with Joy : But if there is no Blood seen, the Bride is to be sent home again to her Friends with Disgrace, and the disappointed Guests go sadly home without their Dinner.

There are others that make the Straitness of their Privities a Sign of Virginity : But this is a very uncertain Rule ; for this depends much upon the Age, Habit of Body, and other Circumstances. But tho' it must indeed be granted, that Women, who have used carnal Copulation, are not so strait as Virgins ; yet this can be no certain Argument of Virginity, because, after often repeated Acts of Venery, the Privities may be made so strait by the Use of astringent Medicines, that those who trust to this Sign, may sometimes take a Whore instead of a Virgin. And I have heard of a *Courtizan*, who, tho' she had been married, gave her self out to be a Virgin, and by the Help of a Bath of Comfrey Roots, deceiv'd those with whom she had to do.

Others take upon them to be Judges of lost Virginity by Milk in the Breasts : But such perhaps are ignorant that there is a twofold Milk, the one of Virgins

ings, the other of such as have conceived or brought forth Children: That of Virgins is a Malady contrary to Nature, but the other is natural. The first is made of Blood that cannot get out of the Womb, and so goes to the Breasts, being nothing but a superfluous Nourishment that is turn'd into Milk by the Faculty of the Breasts, without the Knowledge of Man: The other is only when there is a Child either in the Womb, or born. Yet the Milk differs very much, both in respect of the Blood, and Diversity of Veins that bring it to the Breast; and tho' both are white, yet that of Virgins is thinner, and less in Quantity, neither is it so sweet. Therefore if Virgins happen to have such Milk, they are not for that Reason to be censured as unchaste.

Upon the whole Matter, the Sum of what I have said upon this Head of Virginity, terminates in this: That when a Man is married, and finds the Tokens of his Wife's Virginity upon the first Act of Copulation, he has all the Reason in the World to believe her such, and to rest satisfy'd that he has married a Virgin: But if, on the contrary, he finds them not, yet he has no Reason to think her devirginated, if he finds her otherwise sober and modest; seeing the Hymen, or *Ciaustrum Virginale*, may be broken so in many other ways, and yet the Woman both chaste and virtuous. Only let me caution Virgins to take all imaginable Care to keep their Virgin Zones intire, that so when they marry, they may be such as the Great Caesar wish'd his wife to be; that is not only without Fault, but without Suspicion also.

*Thus I have Virgin Innocence survey'd,
And shew'd the Difference between Wife and Maid;
And that their Coastity they need not fear,
Whole Virgin Tokens plainly do appear:
Nor censure those in whom they do not so,
Unless the contrary they plainly know.
For they may yet unspotted Virgins be,
Altho' their Virgin Tokens none can see.*

The End of the First Part.

Aristotle's Master-Piece.

The Second Part.

Displaying the Secrets of Nature, IN The Production of Man.

C H A P. I.

What Conception is; what is pre-requisite thereto; how a Woman may know whether she has conceived, and whether a Boy or Girl.

§. 1. Of Conception, what it is, &c.

THE First Part of this Book does most properly contain the Foundation and Ground-work of the Secrets of Nature in the Generation of Man; the Instruments of Generation in both Sexes having been describ'd; and the Use of those Instruments, and the Aptness of them to the Uses for which Nature intended them, shew'd. I have also shew'd what must be done by both Sexes, in order to their having a lawful Use of each other: And then having shewn when they are fit to enter into a married state, and are capable of performing the Work of Generation, I have treated of Virginity, and shewn what it is, and wherein it consists, as also how it may be known; and the several Ways of its being lost.

MA: But still all these are but the Proœmiums of Generation-work, or the Begetting or Procreation of Children. We must therefore in this Second Part proceed on, and shew what Conception is, and the Signs and Tokens thereof, and what are the Pre-requisites thereunto: For when once a Woman has conceived, the Work of Generation is begun, and Time, with Nature's Help, will perfect the Work; and what at first is but Conception, will issue in a perfect Birth.

Now in Conception, that which is first to be regarded, and without which it cannot be, is the Seed of the Man, that being the active Principle, or efficient Cause of the *Fœtus*, the Matter on which is arterial Blood, and animal Spirits, which are elaborated into Seed in the Testicles, and from thence by proper Vessels convey'd into the Yard; from whence in the Act of Copulation, it is injected or emitted into the Womb. The next Thing is the passive Principle of the *Fœtus* (for there must be both in order to Conception) and that is an *Ovum*, or Egg, impregnated by the Man's Seed, and endu'd with a plastick or vegetative Virtue: And upon the *Ovum*, being thus impregnated by the Man's Seed, or being convey'd to it, the Womb closes up, that no air may enter therein, but that the impregnated *Ovum* may swell into a *Fœtus*. This is that which is truly and properly Conception. But having promis'd to speak of the Pre-requisites thereunto, I shall make that the Subject of the next Section.

§. 2. Of the Pre-requisites of Conception.

I Have shew'd in the former Section, that there are two Things to be regarded chiefly in Conception, to wit the active and passive Principle. This in Part shews, that Difference of Sexes is a Pre requisite to Conception. So Nature has ordain'd, there must be a proper Vehicle for the active Principle to be injected ther into, and there must also be a passive Principle to be impregnated thereby: I therefore, as
the

the Man has no passive Principle to be impregnated, so the Woman has no active Principle to impregnate. And therefore without different Sexes, there can be no Conception.

But this is not all ; for it is not enough that there be different Sexes, but these different Sexes must unite, and there must be Coition, in order to Conception: And it is Coition, or the mutual Embraces of both Sexes, which Nature hath made so desirable to each other ; which when authoriz'd in the Way that Heaven has ordained, there is no need of Raviſhing ; for the fair Bride will quickly meet her Bridegroom with equal Vigour. But ſince in that there may be Over-doing, and ſuch Errors committed, through their giving Way to the Impetuofity of their Deſires, as may be prejudicial to Conception, it will not be amiſs to give ſome Directions to make this Operation the more effectual.

§. 3. *A Word of Advice to both Sexes ; or, Directions reſpecting the Act of Coition, or carnal Copulation.*

THO' there are ſome that deſire not to have Children, and yet are very fond of nocturnal Embraces, to whom theſe Directions will be no ways acceptable, becauſe it may probably produce thoſe Effects which they had rather be without ; yet I doubt not, but that the Generality of both Sexes, when in a married State, have ſuch a Deſire to produce the fair Images of themſelves, that nothing can be more welcome to them, than thoſe Directions that may make their mutual Embraces moſt effectual to that End : And therefore let none think it ſtrange that we pretend to give Directions for the performing of that which Nature it ſelf teacheth all to perform ; ſince it's no Soleciſm for Art to be a Hand-maid to Nature, and to aſſiſt her in her nobleſt Operations. Neither is it the bare Performing of that Act which we here direct to, but the ſo performing it, as to make it conducive unto the Work of Generation :
And

And since this Action is the Foundation of Generation, and without which it cannot be, some Care ought to be taken, and, consequently some Advice given, how to perform it well; and therein I am sure the Proverb is on our Side, which tells us, That *what is once well done, is twice done.* But yet what we shall advance on this nice Subject, shall be offered with that Caution, as not to give Offence to the chastest Ear, nor put the fair Sex to the Trouble of Blushing. What I shall offer, will consist of two Parts: *First*, Something previous to it: And, *Secondly*, Something consequential of it.

For the *first*, When married Persons design to follow the Propensions of Nature for the Production of the fair Images of themselves, let every Thing that looks like Care and Business be banished from their Thoughts; for all such Things are Enemies to *Venus*; and let their animal and vital Spirits be powerfully exhilarated by some brisk and generous Restoratives; and let 'em, to invigorate their Fancies, survey the lovely Beauties of each other, and bear the bright Idea's of them in their Minds; and if it happen, that instead of Beauty, there is any Thing that looks like Imperfection or Deformity, (for Nature is not alike bountiful to all) let them be cover'd over with a Vail of Darkness, and buried in Oblivion. And since the utmost Intention of Desire is requir'd in this Act, it may not be amiss for the Br degroom, for the more eager height'ning of his Joy, to delineate the Scene of their approaching Happiness to his fair languishing Bride, in some such amorous Rapture as this:

*Now my fair Bride, now will I storm the Mint
Of Love and Joy, and rise all that's in't:
Now my enfranchis'd Hand on every side,
Shall o'er thy naked p l h'd Iv'ry slide:
Freely shall now my longing Eyes behold
Thy bared Snow, and thy unbraided Gold.
No Curtains now, t o' o' transparent Lawn,
Shall be before thy Virgin-Treasure drawn:*

I will

*I will enjoy thee now, my Fairest ; Come,
And fly with me to Love's Elizium.*

*My Rudder with thy bold Hand, like a try'd
A d skillful Pilot, thou shalt steer ; and guide
My Bark in Love's dark Channel where it shall
Dance, as the bounding Waves do rise and fall ;
Whilst my tall Pinnace in the Cyprian Strait,
Rides safe at Anchor, and unloads the Freight.*

Having by these, and other amorous Acts, (which Love can better dictate than my Pen) wound up your Fancies to the highest Ardor and Desire,

*Perform those Rites Nature and we requires,
'Till y u have quench'd each thers am'rous fires.*

And now for the second Thing propos'd : When the Act of Coition is over, and the Bridgroom has done what Nature prompted him to, he ought to take heed of withdrawing too suddenly out of the Field of Love, lest he should, by so doing, make way for Cold to strike into the Womb, which might be of a dangerous Consequence : But when he has given Time for the Matrix to close up, which it naturally does soon after it has received the active Principle, in order to make a Conception ; he may safely withdraw and leave the Bride unto her soft Repose, which ought to be with all the Calmness that the silent Night, and a Mind free from all disturbing Care, can give ; betaking her self to Rest upon the right Side, and not removing without great Occasion, till she has taken her first Sleep. She also ought to have a Care of Sneezing, and, if possible, to avoid both that and Coughing, or any other Thing that causes a too violent Motion of the Body. Neither should they too often reiterate those amorous Engagements till the Conception be confirm'd : And even then the Bridgroom should remember, that 'tis a Market that lasts all the Year, and so be careful that he does not spend his Stock too lavishly : Nor will his Wife like him at all the worse for't ; for generally Women rather chuse to have a Thing done well, then have it often :
And

And in this Case, to do it well and often too is inconsistent. But so much shall suffice for this.

§. 4. *How a Woman may know whether she has conceived.*

After the Means made use of, in order to Conception, according to the Directions before given, there is Reason to expect that Conception should follow: But because the Success of all our Actions depends upon the Divine Blessing, and that Things do not always succeed according to our Desires, therefore Conception does not always follow upon Coition: For which Reason it is that many Women, especially those that are but newly married, know not whether they have conceived or not, after Coition; which, if they were assured of, they might and wou'd avoid several Inconveniencies which they now run upon through Ignorance thereof. For, when after Conception a Woman finds an Alteration in her self, and yet knows not from whence it arises, she is apt to run to a Doctor, and enquire of him what the Matter is, who, not knowing that she is with Child, gives her perhaps a strong cathartical Portion, which certainly destroys the Conception. There are others, that out of a foolish bashful Coyness, tho' they do know they have conceived, yet will not confess it, that they may be instructed how to order themselves accordingly: Those that are so coy, may in time learn to be wiser. And, for the sake of those that are ignorant, I shall set down the Signs of Conception, that Women may thereby know, whether they have conceived or no.

If a Woman have conceived, the Vein under the Eye will be swelled; that is, under the lower Eye-Lid, the Vein in the Eyes appearing clearly, and the Eye something discoloured: If the Woman have not her Terms upon her, nor hath watched the Night before, this is a certain Sign she has conceived; and this appears most plainly just upon the Conception, and holds for the first two Months.

Again,

Again, Stop the Urine of the Woman close in a Glass three Days, and then strain it through a fine Linnen-cloth; if you find small living Creatures in it, she is most assuredly conceived with Child: For the Urine, which was before Part of her own Substance, will be generative as well as its Mistress.

Also a Coldness and Chilness of the outward Parts after Copulation, shews a Woman to have conceived; the Heat being retired to make the Conception. And then the Veins of the Breast are more clearly seen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weakened, and the Face discoloured; the Belly waxeth very fat, because the Womb closeth it self together to nourish and cherish the Seed. If she drinks cold Water, a Coldness is felt in the Breasts; she has also Loss of Appetite, sour Belchings, and exceeding Weakness of Stomach: The Breasts begin to swell, and wax hard, not without Pain or Soreness; wringing or grinding Pains, like the Cramp, happen in the Belly above the Navel: Also divers Appetites and Longings are engender'd. The Veins of the Eyes are also clearly seen, and the Eyes seem something discoloured, as a Looking glass will shew. The Excrements of the Guts are voided painfully, because the Womb swelling, thrusteth the right Gut together. Likewise, let her take a green Nettle, and put it into her Urine, cover it close, and let it remain all Night; if she be with Child, it will be full of red Spots on the Morrow; if she be not, it will be blackish.

By these Marks some whereof seldom fail, a Woman may know whether she have conceived or not; and so order her self accordingly. For,

*When Women once with Child conceived are,
They of themselves should take a special Care.*

§. 5. *How to know whether a Woman be conceived of a Male or Female Child*

IN this Section I shall endeavour to gratify the Curiosity of many Persons, who not being contented to

to know that they have conceived, are very desirous to know whether they are conceived of a Male or Female Child : Therefore, for the Satisfaction of such, I shall give you the Signs of a Male Child's being conceived ; by the Reverse whereof, you may judge of a Female.

It is then a Sign of a Male Child, when the Woman feels it first on the right Side ; for Male Children lie always on that Side of the Womb : The Woman also, when she riseth up from her Chair, doth sooner stay her self upon her right Hand, than on her left. Also the Belly lies rounder and higher than when it is a Female. The Colour of the Woman is not so swarthy, but more clear than when it is a Girl. The right Side is likewise more plump and harder than the left the right Nipple redder. She likewise breeds a Boy easier, and with less Pain, than a Girl, and carries her Burthen not so heavily, but is more nimble and stirring.

I will only, as to this, add the following Experiments, which I never knew to fail : If the Circle under the Woman's Eyes, which is of a wan blue Colour, be more apparent under the right Eye, and that most discoloured, she is with Child of a Boy : If the Mark be most apparent in her left Eye, she is with Child of a Girl — The other is, let her drop a Drop of her Milk in a Basin of fair Water if it sticks to the Bottom as it drops in, round in a Drop, it is a Girl she is with Child or ; for, if it be a Boy, it will spread, and swim a Top : Thus I have often try'd, and it never failed. This is enough to satisfy the Curious ; for others, let them stay till the Birth decide it.

*For, whether Male or Female Child it be,
You are conceiv'd with, by these Rules you'll see.*

C H A P. II.

How a Woman should order her self that desires to conceive ; and what she ought to do after Conception.

S. 1. *How a Woman should order her self in order to Conception.*

I Am very well satisfied that many Women desire Copulation, not from any Delight or Satisfaction they take therein, more than as it is the Means, appointed by him that bids us *Increase and Multiply*, for the Obtaining of Children, and the Propagation of *Mankind* : And tho' several make use of Coition to obtain that End, yet we find by Experience, that in many it does not succeed, because they order not themselves as they ought to do. For tho' it must be granted, that all our Endeavours depend upon the Divine Blessing ; yet if we are wanting in any Thing to our selves, how can we expect that Blessing to succeed our Endeavours ? My Business therefore in this Section, shall be to shew how Women, that desire to have Children, should order themselves.

First then, Women that are desirous to have Children, must, in order thereunto give themselves to moderate Exercise : For want of Exercise and Idleness, are very great Enemies to the Work of Generation ; and indeed are Enemies both to Soul and Body. And those that shall give themselves the Trouble to observe it, will find those City-Dames that live high, and do nothing, seldom have Children, or if they have, they seldom live : Whereas those poor Women that accustom themselves to Labour, have many Children, and those strong and lusty. Nor need we wonder at it, if we consider the Benefit that comes by a moderate Exercise and Labour ; for it opens the Pores, quickens the Spirits, stirs up the natural Heat, strengthens the Body, Serenes and Spirits, comforts the Limbs, and helps Nature in all her Exercises, of which the Procreation of Children is none of the least.

A second Thing to be observed by Women in order to Conception, is, that they avoid all manner of Discontent, and the Occasions of it; for Discontent is a great Enemy to Conception, and it so dispirits either Man or Woman, that it hinders them from putting forth their Vigour, which ought to be exerted in the Act of Coition: When on the contrary, Content and Satisfaction of Mind dilate the Heart and Arteries, whereby the vital Blood and Spirits are freely distributed throughout the Body; and thence arise such Affections as please, recreate, and refresh the Nature of Man; as Hope, Joy, Love, Gladness and Mirth. Nor does it only comfort and strengthen the Body, but also the Operations and Imaginations of the Mind; which is so much the more necessary, insomuch as the Imagination of the Mother works forcibly upon the Conception of the Child. Women therefore ought to take great Care, that their Imagination be pure and clear, that their Child may be well formed.

A third Thing that Women ought to take Care of, to further Conception, is to keep the Womb in good Order; and to that End, to see that the *Menses* come down as they ought to do: For if they are discoloured, then they are out of Order; but if the Blood comes down pure, then the Woman will be very prone to conceive with Child, especially if they use Copulation in two or three Days after the monthly Terms are stayed.

A fourth Thing, a Woman that would conceive shou'd observe, is, That she use not the Act of Coition too often: For Satiety gluts the Womb, and renders it unfit to do its Office. There are two Things demonstrate this; one is, that common Whores (who often use Copulation) have never, or very rarely any Children; for the Grass seldom grows in a Path that is commonly trodden in. The other is, That those Women, whose Husbands have been long absent, do, after Copulation with them again conceive very quickly.

A fifth Rule is, That they take Care that the Time of Copulation be convenient, that there may be no Fear of Surprize ; for Fear hinders Conception. And then it were best alio that the Desire of Copulation be natural, and not stirr'd up by Provocations : And if it be natural, the greater the Woman's Desire of Copulation is, the more likely she is to conceive.

I will add no more, but, what some Authors report, That a Loadstone carried about the Woman, not only causeth Conception, but Concord between Man and Wife ; which, if it be true, I wou'd have no married Woman go without one, both for her own and Husband's Quiet.

*Let all the Fair that would have Children from
Their soft Embraces. read what's here laid down :
Those that to Exercise themselves incline,
And in their Love to be content design,
Who have their monthly Terms in order flow,
And regulate them if they do not so ;
That Love's Embraces moderately use,
And to enjoy'em a fit Season chuse ;
These may content with what they've done remain,
And need not fear their Wishes to obtain.*

§. 2. What a Woman ought to observe after Conception.

AFTER a Woman has conceived, or has any Reason to think so, she ought to be very careful of her self, lest she should do any Thing that might hinder Nature in her Operation. For in the first two Months after Conception, Women are very subject to Miscarriage, because then the Ligaments are weak, and soon broken. To prevent which, let the Woman every Morning drink a Draught of Sage-Ale, and it will do her Abundance of Good. But if, notwithstanding, Signs of Abortion or Miscarriage appear, let her lay a Toast dipt in Tent (in case Muskadel cannot be gotten) to her Navel ; for this is very good ; or, let her take a little Garden-tansley, and having bruis'd it, sprinkle it with Muskadel, and apply it to the Navel,
and

and she will find it much better. Also Tansey infused in Ale, like Sage ale, and a Draught drunk every Morning, is most excellent for such Women as are subject to Miscarriage. Also take Juice of Tansey, clarify it, and boil it up into a Syrup with twice its Weight in Sugar, and let a Woman take a Spoonful or two of it in such Cases, and it will be an excellent Preservative against Miscarriage. Also, if she can, let her be where the Air is temperate, and let her Sleep be moderate; let her also avoid Watching and immoderate Exercise, as also disturbing Passions, loud Clamours, and filthy Smells; and let her abstain from all Things which may provoke either Urine or the Courses: And also from all sharp and windy Meats, and let a moderate Diet be observed. If the Excrements of the Guts be retained, lenify the Belly with Clysters made of the Decoction of Mallows and Violets, with Sugar and common Oil; or make Broth of Burrage, Fuglofs, Beets, Mallows, and take therein a little Manna. But on the contrary, if she be troubled with a Looseness of the Belly, let it not be stopped without the Judgement of a Physician; for the Matter all Uterine Fluxes hath a malignant Quality, and must be evacuated and removed, before the Flux be stayed.

C H A P. III.

How the Child lieth, and how it groweth up in the Womb of the Mother after Conception.

HAVING shew'd how a Woman ought to order herself after Conception, it will now be necessary to shew how the *Fætus* is produced thereby: And then how the *Embryo*, when formed, lies in the Womb of its Mother.

§. 1. *How the Child is form'd in the Womb after Conception.*

AS to the Formation of the Child, it is to be noted, That, after the Act of Coition, the Seed lies

Remains warm in the Womb for six Days, without any visible Alteration, only the Womb closes up itself to prevent its issuing forth again, and for the securing it from any Cold; and all this Time it looks like Butter, or coagulated Milk: And it wou'd be very necessary for her who has Reason to believe she has conceived, to forbear the Embraces of her Husband all that time, lest the Conception shou'd be spoil'd; but in three Days after, it is alter'd from the Quality of thick Milk or Butter, and it becomes Blood, or at least resembles it in Colour, Nature having now begun to work upon it. In the next six Days following, that Blood begins to be united into one Body, and to grow hard, and becomes now to be of a little Quantity, and to appear a round Lump: And, as at the first Creation the Earth was void, and without Form; so in this creating Work of Divine Power in the Womb, this shapeless *Embryo* lies like the first Mass. But in two Days after, the principal Members are form'd by the plastick Power of Nature, and these principal Members are four in Number, *viz.* The Heart, the Brain, the Liver, and the Testicles or Stones. Three Days after, the other Members are form'd, and are distinguish'd from the Shoulders, by the forming Faculty to the Knees; and the Heart, Liver, and Stones, with their Appurtenances, do grow bigger and bigger. Four Days after that, the several Members of the whole Body do appear; and as Nature requires, they conjunctly and separately do receive their Perfections. And so in the appointed Time, the whole Creation hath that Essence which it ought to have to the Perfection of it, receiving from God a living Soul, there-with putting into his Nostrils the Breath of Life. Thus have I shewed the whole Operation of Nature in the Formation of the Child in the Womb, according to the Energy given it by the Divine Creator, Maker and Upholder of all Things, both in Heaven and Earth.

By some other more briefly, but to the same Purpose, the Forming of the Child in the Womb of its

Mother, is thus described Three Days in the Milk, thrice three in Blood, twelve Days form the Flesh, and eighteen the Members, and forty Days afterwards the Child is inspired with Life, being endued with an immortal living Soul.

*Thus purest Blood to Seed's first turn'd, and then
Nature converts it into Blood again :*

*Of which a firmless Mass soon after's mad;
Such Pow'r by Nature is therein convey'd ;*

*And by degrees it into Form does grow,
And all its Parts distinguish'd are, that so
It may t' a living Soul united be,
And lay a Claim to Immortality.*

*Whilst mean time the anxious Mother's Cares
Increase, as does the Burden which she bears :*

*For as it grows, it wants a larger Room,
And is uneasy in the too strait Womb :*

*At last, to quit its dark Recess, it ventures,
And into an unknown light World it enters.*

§. 2. *Of the Manner and Form of the Child's lying in
the Womb, from the Conception to the Birth.*

I Come now to shew in what Manner the Child lies in the Womb of its Mother, whilst it is confin'd in those dark Recesses; and omitting what many say of this Matter, I shall only give you the Testimony of two or three of the most Learned, and then present a Figure resembling what I my self have seen.

The learned *Hippocrates* in his Treatise *De Natura Pueri*, affirms, That the Child, as he is placed in the Womb, hath his Hands upon his Knees, and his Head bent down towards his Feet; so that he lies round together, his Hands upon both his Knees, and his Face between them; so that each Eye toucheth each Thumb, and his Nose betwixt his Knees: And of the same Opinion, in this Matter, was *Bartholinus* the Younger. *Columbus* is of Opinion, that the Figure of the Child in the Womb is round, the right Arm bowed, the Fingers thereof under the Ear, and
above

above the Neck, the Head bowed down, so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face, and propped up by the Bending of the right Elbow; the Legs are lifted upwards, the Right of which is so lifted up, that the Thigh toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turn'd back, and covereth the Secrets; the left Thigh toucheth the Belly, and the Leg lifted up to the Breast, the Back lying outwards.

Thus the Reader may see how Authors differ herein: But this ought to be noted, That the different Positions in which the Child have been seen, have given Occasion to the different Opinions of Authors: For when a Woman is young with Child, the *Embryo* is always found of a round Figure, a little oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raised, to which the Legs are joined, that the Heels touch the Buttocks, the Arms bending, and the Hands placed upon the Knees, towards which the Head is inclining forwards, so that the Chin toucheth the Breast; the Spine of his Back is at that time plac'd towards the Mother's, the Head uppermost, the Face forwards, and the Feet downwards; and proportionable to its Growth, it extends its Members by little and little, which were exactly formed in the first Months. In this Posture it usually keeps till the seventh or eighth Month, and then by a natural Propensity, and Disposition of the upper Parts of the Body, the Head is turned downwards towards the inward Orifice of the Womb, tumbling as it were over its Head; so that then the Feet are uppermost, and the Face towards the Mother's great Gut. And this Turning of the Infant in this manner with its Head downwards, towards the latter End of a Woman's Reckoning, is so order'd of Nature, that it may be the better disposed for the Birth. The Knowledge of these Things being so essential to the Practice of a Midwife, I could not omit them. I shall now conclude what I have to say farther as to

this, with the Figure of a Child prepared for the Birth, resembling what I my self have seen, taken out of the learned *Spigelius*.

C H A P. IV.

Of the Obstructions of Conception; with the Cause and Cure of Barrenness, and the Signs of Insufficiency, both in Men and Women.

WE have already enquired into many Secrets belonging to the Generation of Man; and have treated largely about Conception, which is one of the chief Mysteries of Nature. But before we can proceed any further, it is highly necessary that I treat of the Obstructions of Conception; which naturally leads me to treat of Barrenness, which is the grand Obstruction of Conception: And herein, for the Sake of all those that desire Children, I shall shew how it is caus'd, and then how it may be cur'd.

§. 1. *Of Barrenness, with the Cause of it.*

SEeing all will grant, that the Having of Children is a Blessing, it will easily be granted that Barrenness is a Curse. And since it is manifest that it daily occasions Discontent betwixt Man and Wife, and every Woman looks upon it as a Reproach to be barren, it will need no Apology to enquire into the Cause of it.

In some Countries, before Women were admitted to the Marriage-Bed, they were first searched by the Midwife; and those only which she allowed of as fruitful, were permitted to marry. It must needs therefore be a grateful Piece of Service to the fair Sex, to shew them how to turn the stony Ground into a fruitful Soil, that, instead of being reproach'd with a barren Womb, they may become the joyful Mother of many Children.

Barrenness is a natural or accidental Defect which hinders Conception; for that which hinders Conception causeth Barrenness. Now there may be several Causes

Causes why Conception may be hindred ; as over-much Heat or Cold drying up the Seed, and making it to corrupt ; this extinguishing the Life of the Seed, and that, making it waterish, and unfit for Generation. It may be caused also by the not Flowing, or by Over-flowing of the Courses, and by Swellings, Ulcers, or Inflammations of the Womb, or by an Excreescence of Flesh growing about the Mouth of the *Matrix*, whereby the Seed is hindred from being injected into the Womb ; and Want of Love in the Persons copulating, may also hinder Conception, as is apparent from those Women that are deflowered against their Will ; no Conceptions following any forc'd Copulation.

And here let me caution Parents against one Thing, that often causes Barrenness, which might be easily prevented ; and that is, against letting of Virgins blood in the Arm before their Courses come down : These come down in Virgins usually in the 14th Year of their Age, seldom before the 13th, but never before the 12th. Now because usually all young Virgins are out of Order before they first break down, the Mother goes with her to the Doctor ; who finding the Fulness of Blood is the Occasion of her Illness, orders her to be let Blood in the Arm ; upon which she becomes well for a time, the superfluous Blood being taken away ; and this Remedy, which is worse than the Disease, being repeated four or five times, the Blood comes not down at all to the Womb as it doth in other Women, but the Womb dries up, and is for ever barren : Whereas had she been let Blood in the Foot, it would have brought the Blood downwards and so have provok'd the Terms, and have prevented that Mischief.

Another Cause of Barrenness is, for Want of a convenient moderating Quality, which the Woman ought to have with the Man ; as, if he be hot, she must be cold ; if he be dry, she must be moist : But if they be both dry, or both moist of Constitution, they cannot propagate ; though in this Case, neither of them may be barren, singly considered ; for he or she, though

now as barren as the barren Fig-tree, yet being joyned with an apt Constitution, may become as fruitful as the Vine.

Another Cause of Barrenness may be the Disuse of Copulation: For some there are of that frigid Constitution, that they either use not the Means at all, or else perform it with so much Languour and Coldness, that it is not likely it should prove efficacious: Whereas, as I have already said, the Act of Coition Should be performed with the greatest Ardour and Intenseness of Desire imaginable, or else they may as well let it alone; for as good never a whit, as never the better: But since Nature teaches to do what they do in this kind vigorously, this frigid Disposition is the Effect of a cold dystemper, and must be cured by such Things as heat and nourish: And therefore such ought to eat and drink of the best, since the Latin Proverb tells us, *Sine Cerere & Libero friget Venus*;

*Without good Drink, and feeding high,
Desire to Venus soon will die.*

Such therefore ought to feed upon Cock-stones and Lamb-stones, Sparrows, Partridges, Quails, and Pheasants Eggs: For 'tis an infallible Aphorism in Physick, that whatsoever any Creature is extreamely addicted to, they operate to the same End by their mimial Virtue in the Man that eats them: Therefore Partridges, Quails, and Sparrows, &c. being extreamely addicted to Venery, they work the same Effects in those who eat them. And this likewise is worthy to be noted, That in what Part of the Body the Faculty that you would strengthen lies, take the same Part of another Creature, in whom that Faculty is strong, as a Medicine: As for instance, the *Virtus procreativa* lies in the Testicles, therefore Cock-stones, &c. are medicinal in this Dystemper. Let such Persons also eat such Food as is very nourishing, as Parsnips, Alifanders, Skirrets, and Pine nuts; and let them take a Dram of Dyasatyron in an Electuary every morning. The Stones of a Fox dried to Powder, and a
Dram

Dram taken every Morning in Tent, is also very good in this Case. And so also is a Dram of Satyrion-Roots, taken in like manner.

§. 2. Of the Signs of Insufficiency in Men, and Barrenness in Women.

AFTER married People have lived long together and both seem likely, and yet neither of them have had Children, there often arises Discontent between them; and both are troubled because they know not on which Side the Fault lies: And though Authors have left several Ways to know whether the Man or the Woman be defective, yet because I cannot confide in their Judgements, I shall pass them by in Silence, and rather lay down a few Rules that may be depended upon, than many that are uncertain. But I must first premise, that Women are subject to so many Infirmities more than Men, that the Cause of Barrenness is oftner on their Side than the Man's: For if the Man has the Instrument of Generation perfect, being in Health, and keeping a regular and temperate Diet and Exercise, I know no accidental Cause of Barrenness in him: Whereas the chief Cause of Barrenness in a woman lies in her womb, and the Infirmities incident thereunto; some of which are the Stopping of the Menstrua, or their Overflowing; as also the Flux of the Womb, with the Falling out thereof; and the Inflammation, Windiness, Heat, and Dryness thereof; for each of which we shall prescribe proper Cures. But to be a little more particular.

If a Man or woman (in whom the Instruments of Generation appear no ways defective) would know whether the Cause of Barrenness be in themselves, or their Bed-fellows, let them take a handfull of Barley, or any other Corn that will grow quickly, and steep half of it in the Urine of the Man, and the other half in the Urine of the Woman the Space of Four and twenty Hours; then take it out and set it, the Man's by itself, and the Woman's by itself, in a Flower-pot,

or something else, where you may keep them dry; then water the Man's every Morning with his own Urine, and the Woman's with hers; and that which grows first, is the most fruitful; and that which grows not at all, denotes the Person to be naturally barren. Nor let any despise this Tryal; for seeing Physicians will by Urine undertake to tell a Person his or her Diseases; Why should not Urine also shew whether a Person be fruitful, or not? But if in a Man the Instrument of Generation is not perfect, it will be obvious to the Sight; and if the Yard be so feeble that it will not admit of Erection, it can never convey the Seed into the Womb, nor can there be in such a Case any Conception. But this is so plain and so easily discern'd, that it needs must be obvious to both Parties; and that Man that finds himself debilitated, ought not to marry; or if he does, he must be contented if he finds his Wife seeking for that Satisfaction abroad, which he is incapable of giving at home. 'Tis true, for a Woman so to supply her Husband's Defects, is contrary both to Honour and Virtue; but where a Woman does break these Bounds, on such Occasions, the Fault will lye in a great measure at the Husband's Door, though the Wife cannot be held Innocent.

The Case cannot be so bad with a Woman, though she be barren, but that her Husband may make use of her, unless she be impenetrable; which (though it sometime does, yet) but very rarely happens; and therefore in this Respect the Man is more inexcusable, if he transgress.

Besides what I have already mentioned, Signs of Barrenness, in Women are: If she be of an over-hot Constitution, of a dry body, subject to Anger, hath black Hair, a quick Pulse, her Purgations flow but little, and that with Pain, and yet has a violent Desire to Coition. But if she be of a cold Constitution, then are the Signs contrary to those recited. If Barrenness be caused through an evil Quality in the Womb, it may be known by making a Suffumigation of red Storax, Mirrh, Cassia-Wood, Nutmeg, Cinnamon, and letting her receive the Fume of it into her Womb, covering her very close: And if the O-
dour

dour so received, passeth through the Body up into the Mouth and Nostrils, of her self she is fruitful : But if she feels not the Fume in her Mouth and Nose, it denotes Barrenness one of these ways, viz. That the Seed is either through Cold extinguished, or through Heat dissipated. And if a Woman be suspected to be unfruitful, cast natural Brimstone, such as is digged out of the Mine into her Urine, and if Worms breed therein, she is fruitful. But this shall suffice to be said of the Causes and Signs of Barrenness ; it is now high time to proceed to the Cure.

§. 3. Of the Cure of Barrenness.

IN the Cure of Barrenness, Respect must be had to the Cause ; for the Cause must be first removed, and then the Woman strengthened, and the Spirits of the Seed enlivened by corroborating Applications.

If Barrenness proceeds from over-much Heat, let her use inwardly *Succory, Endive, Violets, Water-lillies, Sorrel, and Lettuce, with Syrups and Conservees made thereof* thus :

Take Conserve of Burrage, Violets, Succory, Water lillies, of each one Ounce ; half an Ounce of Conserve of Roses ; Diamargariton frigid. Dia-trion Santalon, of each half a Dram ; with Syrup of Violets, or Juice of Citron, make an Eleſtuary.

Let her also take of Endive, Water lillies, Burrage-flowers, of each a Handful ; Rhubarb, Mirobalans, of each 2 Drains ; with Water make a Decoction ; add to the Straining the Syrup laxative of Violets, 1 Ounce ; Syrup of Cassia, half an Ounce ; Manna, 3 Drains ; make all into a Potion. Take of the Syrup of Mugwort 1 Ounce ; Syrup of Maiden-bair, 2 Ounces ; Water of Succory, Burrage, Fenel, of each 3 Ounces ; Pulv. Eleſt. Trionsan. made all up into a Julep. Apply to the Reins and Privities Fomentations of the Juice of Lettuce Violets, Roses, Mallows, Vine leaves, and Night-shade ; let her also anoint her Secret Parts with the cooling Ointment of Galls. Baths are good for her to sit in. Let the Air be clear, her Garments thin, her Food Let-

tuce, Endive, Succory, and Barley; but let her have no hot Meats, nor strong Wine, except it be waterish and thin. Rest is good for her, both in Body and Mind: She must use but little Copulation, but may sleep as much as she will.

If Barrenness be occasioned by the Predominancy of Cold, extinguishing the Power of the Seed, which may be known by her desiring Venerie, and receiving no Pleasure in the Act of Copulation, even while the Man is spending his Seed; her Terms are flegmatick, thick, and stinky, and flowing not rightly: in this Case, let her take Syrup of Calamint, Mugwort, Betony, of each an Ounce; Water of Penny-royal, Feverfew, Tysop, Sage, of each two Ounces; and make a Julep. Also let her take every Morning two Spoonfuls of Cinnamon-water, with one Scruple of Mithridate. Also let her take Oyl of Anniseed, one Scruple and half; Jasmini, Diacalam. both Diamosci, Diagalang. of each one Dram; Sugar four Ounces, with Water of Cinnamon make Lozenges; and take of them a Dram and half twice a Day, two Hours before Meals. Let her also fasten Cupping-glasses to her Hips and Belly. And let her take Storax Calamita, one Ounce; Mastick, Cloves, Cinnamon, Nutmeg, Lignum Aloes, Frankincense, of each half an Ounce; Musk, ten Grains; Ambergrease, half a Scruple, with Rose-water, make a Confection; divide it into four Parts; of one Part make a Pomum odoratum to smell to, if she be not hysterical: Of the second make a Mass of Pills, and let her take 3 every Night; of the third make a Pessary, and put it up; and of the fourth make a Suffumigation for the Womb.

If Barrenness arises from the Faculties of the Womb being weakened, and the Life of the Seed suffocated by overmuch Humidity flowing on those Parts, let her take of Betony, Marjoram, Mugwort, Penny-royal, Balin, of each one Handful; Root of Asarum, Fennel, Elecampane, of each two Drams; Anniseed, Cumminseed, of each a Dram; with Sugar and Water, a sufficient Quantity, of which make a Syrup, and take three Ounces every other Morning. Then purge with these Pills following, Take of Pil. Foetid. 2 Scruples; Diagridion, 2 Grains, Specier. de Castore one Scruple;

ple; make them up into 6 Pills with Syrup of Mugwort. Also take Spec. Diagemmæ, Diamosci, Diambra, of each one Dram; Cinnamon, one Dram and half; Mace, Cloves, Nutmeg, of each half a Dram; Sugar six Ounces: With Water of Feverfew make Lozenges, to be taken every Morning. Likewise let her take of the Decoction of Sarsaparilla and Virga Aurea, with a good Quantity of Sage, which is an Herb of that Virtue, that Cornelius agrippa honoured it with the Title of *Sacra Herba*, a holy Herb; and Dodonæus in his History of Plants, reports, That after a great Plague had happened in Ægypt, which had almost depopulated the Country, the surviving Women were commanded to drink the Juice of Sage, that they might multiply the faster. Let her also anoint her Genitals with the Oyl of Anniseeds and Spikenard. Trochisks to smother the Womb, are also very good: To make which, let her take Mace, Nutmeg, Cinnamon, Storace, Amber, of each one Dram; Cloves, Labdani, of each half a Dram; Turpentine a sufficient Quantity. Lastly, Take the Roots of Valerian and Elecampane, of each 1 Pound; of Gallinjal, 2 Ounces; Oregan, Lavender, Marjoram, Betony, Mugwort, Bay-leaves, Calamint, of each 3 Handfuls; with Water make an Infusion, in which let her sit after she hath had her Courses. But to proceed.

If Barrenness be caused by the Dryness of the Womb consuming the Matter of the Seed; let her take every Day Almond milk, and Goats-milk extracted with Honey. Eat often of the Root Satyrion condied, and of the Electuary of Diasatyrion. Let her also take 3 Weather-beats, and boil them until all the flesh comes from the Bones; then take of Melilot, Violets, Cammomile, Mercury, Orchis with the Roots, of each a Handful; Fenugreek, Linseed, Valerian-roots, of each one Pound: Let all these be decocted in the aforesaid Broth, and let the Woman sit in the Decoction up to the Navel. Also take of Deer's Suet half an Ounce, Cow's Marrow, Styraeis Liquide, of each a Dram; Oyl of sweet Almonds two Ounces; with Silk or Cotton make a Pessary; and make Injections only of fresh Butter, and Oyl of Sweet Almonds.

It sometimes happens that Barrenness is caused by Remisness in the Manner of the Act of Coition; and though there be no Impediment on either side, yet if both Sexes meet not in that Act with equal Vigour, no Conception follows; for many times the Man is too quick for the Woman; or rather the Woman is too slow for the Man, and is not prepared to receive the Seed with that Delight which she ought, when it is emitted by the Man; and those that follow the Opinion of the Ancients, That the Woman contributes Seed to the Formation of the Child, as well as the Man, are of Opinion that there ought to be a Joint Emission both of the Man and Woman at the same Instant; which administering to both a very great Dilight, perfects the Work of Conception. But if in this case the Woman be slack, it will be proper for the Man to take the advice given in Chap. III. §. 3. where both Sexes are shewed how to manage themselves in the Act of Coition, that so by stirring up in the Woman a Desire to Venery, she may meet his Embraces with the greater Ardour. But if this should prove ineffectual, let her, before the Act of Coition, *foment the Privy Parts with the Decoction of Betony, Sage, Hyssop, and Calamint, and anoint the Mouth and Neck of the Womb with Musk and Civet*; and the Cause of Barrenness being removed, let the Womb be corroborated by the following Applications.

Take of Bay-berries, Mastick, Nutmeg, Frankincense, Cypress-Nuts, Labdani, Galbani, of each one Dram; Styracis Liquida, two Scruples; Cloves, half a Scruple; Ambergreese, two Grains; Musk, six Grains; then with Oyl of Spikenard make a Pessary. Also take red Roses, white Frankincense, Lapidis Hematidis, of each half an Ounce; Sanguis Draconis, fine Bole, Mastick, of each two Drams; Nutmeg, Cloves, of each one Dram; Spikenard half a Scruple, and with Oyl of Wormwood make a Plaister for the lower Part of the Belly. And let her eat often of the Eringo Roots conditioned, & make an Injection of the Juice of the Roots of Satyrion. And then let her use Copulation soon after the Menstrues are ceased, Conception being then most apt to follow; for then the Womb is thirsty and dry, and aptest both to draw

draw the Seed, and to retain it, by the Roughness of the inward Superficies. And let her take great care to avoid Excess of all Things, and to lay aside all Passions of the Mind, shunning Study and Care as Things that are Enemies to Conception: For if a Woman conceives under such Circumstances, how wise and prudent soever the Parents are, the Children at the best will be but foolish, because the Animal Faculties of the Parents, viz. the Understanding and Judgement (from whence the Children derive their Reason) are confused through the Multitude of Cares and Cogitations: of which we see divers Examples in learned Men, who after great Study and Care, having performed their conjugal Rites with their Wives, have often begot Children, which have indeed been the Fruit of their Bodies, but not the Issue of their Brains. But thus much shall suffice for the Chapter of Barrenness.

Which to both Sexes clearly does relate

How Nature sometimes does debilitate:

And likewise shews, how those who love to pry

Into the Cause of Things, may soon espy

On which side Insufficiency does lye:

And 'tis a Maxim 'mong Physicians known,

The Cure's half wrought, when once the Cause is shown.

Here the Fair Sex those Remedies may see,

Which will, if barren, make them fruitful be.

CHAP. V.

How Child-bearing Women ought to govern themselves during the Time of their Pregnancy.

§. 1. Of Air, Diet, Exercise, &c.

I Have already shewn how a Woman ought to order her self, and what she ought to do, presently after Conception, in order to prevent Miscarriage; and therefore shall say no more as to that: What I design in this Chapter, is to shew how she ought to govern her self during the whole Time of her Pregnancy.

First then, Let a Woman that is with Child, (if she can) choose a temperate Air, not infected with Fogs, and for that Reason not near any marshy Grounds, Rivers, Lakes, or Ponds; but this by some cannot be avoided, their Habitations falling out to be in such Places: But those that can live where they please, ought to avoid such Places; and so they should likewise the Going abroad in too hot or too cold Weather; as also when the South-winds blow hard, for that often proves very hurtful to Women with Child; and sometimes causes Abortion. Nor is the North-wind much less hurtful, or less to be avoided, as causing Rheums, Coughs, and Catarrhs, which opening the Body, often cause Miscarriage.

Secondly, She ought also to be very cautious in the Matter of her Diet, choosing only these Meats that create wholesome Nourishment, and such as are moderately dry: and let her take care to prevent and avoid immoderate Fasting, for that will weaken the Infant, and render it of a sickly Constitution, and sometimes causes Abortion. And as all Excesses are to be avoided, so she must take care not only of avoiding immoderate Fasting, but immoderate Eating too, which will not be only apt to stuff up the Child, but to swell it up to that Degree, that it will endanger the Life both of it self and the Mother in its Birth. Let it suffice then in general, that she avoid all Meats that are either too hot, or too cold and moist; such as Sallads, Spices, and hot Meats, which often cause the Child to be born before its Time, and sometimes without Nails, which foretells a short Life: And therefore in this case the most wholesome Meats are Pidgeons, Partridges, Pheasants, Larks, Veal, Mutton, or any Meat that yields a good Juice, and contributes kindly Nourishment; as also such Fruits as are sweet, and of easy Digestion, as Cherries, Pears, Damsons, and the like: But let her avoid, as pernicious, all such things as create and cause Wind.

Care also ought to be taken with respect to her Exercise, which ought to be moderate: For violent Motion, either in walking or working, is hurtful and disturbing to the Womb; especially riding upon the Stones in a Coach, or any other uneven Place; and, in like manner, should

should all extraordinary Sounds and Noises be avoided, especially the Ringing of Bells and the Discharging of great Guns; Neither ought she to give way to either immoderate Laughing or Weeping, or to Anger, or any other Passion, for that may be prejudicial to her.

S. 2. Further Rules for Women to observe during their Pregnancy.

THough the Act of Coition is that without which Conception cannot be, yet the immoderate Use of it hinders the chief End for which it was designed: And therefore in the first four Months after Conception, she ought not to lye with her husband, or at least sparingly, lest by shaking of the Womb in that Action, the Courses should again be forced down. In the sixth and eighth Month she ought also to abstain; but in the fifth, seventh, and ninth, it may be freely permitted by reason it opens the Passages, and facilitates the Birth; to contribute the better towards which the Woman should be careful to keep her Body soluble, Syrups and other opening things being very helpful to Nature in those Operations. And among other Things, let her be sure, before she grow too big, to lay aside her Busk, and give her self more Freedom, not lacing too close, lest the Child be thereby hindered from coming to its full Growth.

To prevent any Disorders that may happen to her Breasts by too much Blood, which will cause curdled Milk, let her wear a small Necklace of Gold about her Neck, or rather a small Ingot of Steel between her Breasts, fomenting them a Quarter of an Hour every Morning with Water distilled from Ground-Ivy, Periwinkle, and Sage, being Blood-warm.

When her Belly is swelling and the Motion is great, which will be about the Fourth Month, she may swathe it with a Swathe-band, anointed with Pomatum, or any other Thing of that Kind, to keep it smooth and free from Wrinkles; for which End it will be best to take of the Caul of a Kid, and of a Sow, of each three Ounces; Capon-Grease and Goose-Grease, of each 1 Ounce and a half;

half; and having melted them all together, put there's a Quarter of a Pint of Water; after which strain them through a Linnen cloth into fair Water, casting it to and fro therein, till it be white; at which time add to it of the Marrow of a Red Deer, one Ounce, and lay it in red Rose Water twelve Hours: After the Expiration of which, you may use it, anointing the Swathe and Belly as aforesaid.

But if those Ingredients are not easily to be had, you may make use of the following Liniment, which will do almost as well as the other: Take of Mutton-suet, (that which grows about the Kidneys is best) and of Dog's grease, of each two Ounces, Whale-Oyl, 1 Ounce, and Oyl of Sweet Almonds, the same Quantity: wash them well, after they are melted together in the Water of Germander, or new White-wine; anoint the Belly, and Swathe therewith. Those that care not to anoint their Bellies, may make use of the following Bath, or Decoction: Take of all the Sorts of Mallows, and of Motherwort, each 2 Handfuls; white Lilly Roots, 3 Ounces; Melilot and Cammomile, of each 2 Handfuls; Line-seed, Quince-seed, and Fenugreek seed, 3 Ounces; boil them well in Spring-water, and bathe therewith. If the Woman after her Quickning finds but little Motion of the Infant in her Womb, let her make a Quilt in the manner following, and bind it upon the Navel, and it will much strengthen and comfort the Infant. Take the Powder of Roses, red Corral, and Gillyflowers, of each two Ounces; Mastick, a Dram, Angelica-seeds, two Drams; Ambergrease, two Grains, and Musk one Grain; all which being well beaten, put them into a Linnen-bag, spread them abroad, and quilt it, that they may be in every Part of it, placing it upon the Navel, and it will have the desired Effect. These Things are sufficient to observe during the Time of their Pregnancy that so neither Child nor Mother may miscarry, but be brought to the Birth in the appointed Time. It remains now, that when the appointed Time is come, the good Woman that is to be delivered, and the Midwife that is to deliver her, be instructed in their Duties; but that shall be the Business of the next Chapter. Di-

C H A P. VI.

Directions for Midwives how to assist Women in the Time of their Labour; and how Child bearing Women should be ordered in the Time of their Lying-in.

§. 1. *How a Midwife ought to be qualified.*

THE Office of a Midwife is not to be undertaken by any without due Consideration first, whether they are sufficiently qualified for it; or else they make themselves guilty of the Death of all those that shall miscarry under their Hands for want of Ability to perform their Office: And however they may escape with Impunity before Men, they will assuredly be called to account for it before an higher Tribunal. And therefore they that take upon them the Office of a Midwife, should take care to fit themselves for that Employment with the Knowledge of those Things that are necessary, for the faithful Discharge thereof. And that I may contribute what I can thereto, is one principal End of this Book. In order to which, I shall first briefly shew how a Midwife ought to be qualified.

A Midwife ought to be of a middle Age, neither too old nor too young, and of a good Habit of Body, not subject to Diseases. Fears, nor sudden Frights; nor are the Qualifications assigned to a good Surgeon, improper for a Midwife, viz, a Lady's Hand, a Hawk's Eye, and a Lyon's Heart: To which may be added, Activity of Body, and a convenient Strength, with Caution and Diligence, not subject to Drowsiness, nor apt to be impatient. She ought also to be sober, affable, courteous, and chaste, not covetous, or subject to Passion; but bountiful and compassionate, and her Temper chearful and pleasant, that she may the better comfort her Patients in their Sorrows, Nor must she be over hasty, though her Business may perhaps require her in another Place, lest she should make more haste than good Speed. But above all, she ought to be qualified with the Fear of God, which is the Principal Thing in every State and Condi-

Condition, and will furnish her in all Occasions both with Knowledge and Discretion. But I will now proceed to more particular Directions.

S. 2. What the Midwife must do, when the Woman's Time of Labour is come.

WHen the Time of Birth draws near, and the good Woman finds her travelling Pains begin to come upon her, let her send for a Midwife in time, better too soon than too late, and get those Things ready which are proper upon such Occasions. When the Midwife is come, let the first Thing she does be to find whether the true Time of the Birth be come: The Want of observing this, hath spoiled many a Child, and endangered the Life of the Mother, or at least put her to twice as much Pain as needed: For unskilful Midwives not minding this, have given Things to force down the Child, and thereby disturbed the natural Course of her Labours; whereas Nature works best in her own Time and Way. I do confess, it is somewhat difficult to know the true Time of some Womens Labour, they being troubled with Pains so long before their true Labour comes; in some, some Weeks before; the Reason of which is the Heat of the Reins, which is manifest by the Swelling of their Legs. And therefore when Women with Child find their Legs to swell much, they may be assured their Reins are too hot. Wherefore my Advice to such Women is, to cool their Reins before the Time of their Labour; which may be effectually done, by anointing the Reins of their Back with the Oil of Poppies and Violets, or Water-lilies; and thus they may avoid that hard Labour which they usually undergo whose Reins are hot: Which, that they may the better prevent, let me recommend to you the Decoction of Plantain-leaves and Roots, which is thus made; Make a strong Decoction of them in Water, and then having strained and clarified it with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar, and keep it for Use. But since it is so necessary for

for Midwives to know the true Time of a Woman's Labour, I will bestow the next Section in shewing the Signs, by which they may know when the true Time of her Labour is come.

S. 3. Signs by which the true Time of Womens Labour may be known.

WHEN Women draw near the Time of their Reckoning, especially with the first Child, and perceive any extraordinary Pains in their Belly, they immediately send for their Midwife, as taking it for their Labour: Though perhaps those Pains which are so often mistaken for Labour, are only caused by the Cholick, and proceed from Wind; which Pains, though they come and go, griping the whole Belly, are yet without any forcing downward into the Womb, as is done by those that go before Labour. But these Cholick Pains may be remov'd by warm Cloths laid to the Belly, and the Application of a Clyster or two, by which those Pains that precede a true Labour, are rather furthered than hindered. There are also other Pains incident to Women in that Condition, from a Flux of the Belly, which are easily known by the frequent Stools that follow them.

But to speak more directly to the Matter: The Signs of Labour some few Days before are, That the Woman's Belly, which before lay high, sinks down, and hinders her from walking so easily as she used to do; also there flows from the Womb slimy Humours, which Nature has appointed to moisten and make smooth the Passage, that its inward Orifice may be the more easily dilated when there is Occasion; which beginning to open at that time, suffers that Slime to flow away, which proceeds from the Glandules called *Prostata*. These are Signs preceding Labour.

But when she is presently falling into Labour, the Signs are great Pains about the Region of the Reins and Loins, which coming and retreating by Intervals, answer in the Bottom of the Belly by congruous Throws: And sometimes

times the Face is red and inflamed, the Blood being much heated by the Endeavours a Woman makes to bring forth the Child; and likewise, because during these strong Throws her Respiration is intercepted, which causes the Blood to have Recourse to her Face: Her Privy Parts are also swelled, by the Infant's Head lying in the Birth, which by often thrusting, causes those Parts to distend outwards. She is likewise much subject to Vomiting, which is also a Sign of good Labour, and speedy Delivery, though by ignorant Women thought otherwise; for good Pains are thereby excited and redoubled: Which Vomiting is occasioned by the Sympathy there is between the Womb and the Stomach. Also when the Birth is near, most Women are troubled with a Trembling of the Thighs and Legs; not with Cold, like the Beginning of an Ague-fit, but with the Heat of the whole Body; though this indeed does not happen always. Also if the Humours, which then flow from the Womb, are discoloured with Blood, (which is what the Midwives call Shows) it is an infallible Mark of the Birth's being near: And if then the Midwife puts her Finger up the Neck of the Womb, she will find the inner Orifice dilated; at the Opening of which, the Membranes of the Infant containing the Waters present themselves, and are strongly forced downwards with each Pain she hath; at which Time one may perceive them sometimes to resist the Finger, and then again to press forward, being more or less hard and extended, according as the Pains are stronger or weaker. These Membranes, with the Waters in them, when they are before the Head of the Child, which the Midwives call the Gathering of the Water, resemble, to the Touch of the Finger, these Eggs which have yet no Shell, but are covered only with a simple Membrane: After this, Pains still redoubling, the Membranes are broken by the strong Impression of the Waters, which presently flow away, and then the Head of the Infant is presently felt naked, and presents it self at the inward Orifice of the Womb. When these Waters come thus away, then the Midwife may be assured

ured the Birth is very near, this being the most certain Sign that can be ; for the *Amnion* and *Allantois* being broken, (which contained those Waters) by the pressing forward of the Birth, the Child is no more able to subsist long in the Womb afterwards, than a naked Man in a Heap of Snow. Now these Waters, if the Child come presently after them, facilitate the Labour, by making the Passage slippery ; and therefore let no Midwife use any Means to force away the Waters : For Nature knows best when the true Time of the Birth is, and therefore retains the Water till that Time. But if by Accident the Water break away too long before the Birth, then such Things as will hasten it, may be safely administred : And what is to be done in that Case, I shall shew in another Section by and by.

§. 4. *What is to be done at the true Time of Labour.*

WHEN, by the foregoing Signs concurring, the Midwife is satisfied that it is the true Time of her Labour, she must take care to get all Things ready that are necessary to comfort the travelling Woman in that Time ; and the better to do that, let her see that she be not strait lac'd. She may also give her a pretty strong Glister, if she finds there be Occasion for it ; but with this Proviso, That it be done at the Beginning, and before the Child be too forward : For otherwise it will be difficult for her to receive it ; the Advantage of which Glister is, that the Guts thereby will be excited to discharge it self of its Excrements, and the *Rectum* being emptied, there will be more Space for the Dilating of the Passage ; likewise to cause the Pains to bear more downwards, through the Endeavours she makes when she is at Stool. And, in the mean Time, let all other necessary Things for her Labour be put in Order, both for the Mother and the Child.

As to the Manner of the Delivery, various Midwives use different Ways : Some are delivered Sitting on a Midwife's Stool : But for my own Part, I think that a Pal-

let-bed girded, and placed near the Fire, that the good Women may come on each Side, that she may more readily be assisted, is much the better Way.

And if the labouring Woman abounds with Blood, it may not be improper to let her bleed a little, for by that Means she will both breathe the better, and have her Breasts more at Liberty; and likewise more Strength to bear down her Pains. And this she may do without Danger, because the Child being now ready to be born, needs not the Mother's Blood for its Nourishment any longer. And not only so, but this Evacuation does many Times, prevent her having a Fever after Delivery. Likewise, if her Strength will permit, let her walk up and down her Chamber; and the better to enable her thereto, let her take some good strengthening Things, such as new-laid Eggs, Jelly-broth, or some Spoonfuls of burnt Wine; and encourage her, by all Means, to hold off her Pains, bearing them down when they take her, all that she can. And let the Midwife often touch the inward Orifice with her Finger, that she may the better know whether the Waters are ready to break, and whether the Birth will follow soon after; for generally the Birth follows in two Hours time after the Efflux of the Water: And to help it afterwards, let her anoint the Woman's Privities with emollient Oils, Hogs-grease, and fresh Butter; especially if she finds they are too hard to be dilated.

Let the Midwife also be near the labouring Woman all the While, and diligently observe her Gestures, Pains and Complaints, for by this she may guess pretty well how her Labour goes forward: For when she changes her Groans into loud Cries, it is a great Sign the Birth is near; at which Time her Pains are greater, and more frequent. Let her also sometimes rest her self on her Bed, to renew her Strength; but not too long at a time; for to lie too long at a time will retard her Labour, and therefore 'tis better for her to walk about the Chamber as much as she can; which, that she may the better do, let the good Women support her under her Arms, if it

be necessary : For by walking, the Weight of the Child causes the inward Orifice of the Womb to dilate much sooner than it would do if she lay upon her Bed ; besides, her Pains, while walking, will be stronger and frequenter, and by Consequence her Labour will not be near so long. If she finds any sick Quilms, let her not be discouraged, and if she finds any Motions to Vomit, let her not repress them, but rather give way to them. For it will (however uneasy and irksome they be for the present) be much for her Benefit, because they further the Pains, and provoke downwards.

S. 5. How to provoke the Birth, and cause speedy Delivery.

IN the third Section of this Chapter, I told you that sometimes it happens that the Water breaks away too long before the Birth, and that in such Cases those Things that hasten it, may be safely administered ; and I there promised, in another Section, to let the Midwife know what Things were most effectual in such Cases : And I now intend to make good my Word.

When the Birth is long deferred, after the Coming down of the Waters, let her hasten the Birth by drinking a good Draught of Wine, wherein Dittany, red Coral, Juniper-berries, Betony, Penny-royal, and Featherfew have been boyled ; or the Juice of Featherfew, taken in its Prime, (which is in *May*) and clarified, and so boiled up into a Syrup, with twice its Weight of Sugar, is very good upon this Occasion. Also Mugwort used in the same Manner, worketh the same Effect. And so also does a Dram of Cinnamon in Powder given inwardly ; or Tansy bruised, and applied to the Privities. Likewise the Stone *Ætites* held to the Privities, does in a very little time draw forth the Child, and the after-burden ; but great Care must be taken to remove it presently, or else it will draw forth the Womb and all, so great is its Magnetick Virtue. Also a Decoction of Savoury made with White-wine, and drunk, gives a Woman speedy Delivery. Also wild Tansy, or Silver-weed bruised, and applied to the Woman's Nostrils, is very good.

good. So also is Date-stones beaten to Powder, and half a Dram of them taken in White-wine. Parsley is of excellent Use on this Occasion: For if you bruise it, and press out the Juice, and then dip a Linnen Cloth in it, and put it up, being so dipped, into the Mouth of the Womb, it will presently cause the Child to come away, though it be dead, and will bring away the After-burden also. The Juice of Parsley, being a Thing of great Virtue, especially of Stone-Parsley, being drunk by a Woman with Child, it cleanseth not only the Womb, but also the Child in the Womb, of all gross Humours. A Scruple of *Castoreum* in Powder in any convenient Liqueur, is very good to be taken in such a Case; and so also is two or three Drops of Spirit of *Castoreum* in any convenient Liqueur. Eight or nine Drops of the Spirit of Myrrh, given in a convenient Liqueur, has the same Effect. Or give a Woman in Travail another Woman's Milk to drink, it will cause speedy Delivery. Also the Juice of Leeks being drunk with warm Water, hath a mighty Operation, causing speedy Delivery. Take Piony Seeds, and beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of the Woman with Child, it gives her Deliverance very speedily, and with less Pain than can be imagin'd. And this may be noted for a general Rule, That all those Things that move the Terms, are good for making the Delivery easy. There are also several other Things efficacious in this Case; but I need not heap up Medicines unnecessarily, what I have already named being sufficient.

§. 6. *How a Woman should be placed, in order to her Delivery; with Directions to the Midwife how to Deliver the Labouring Woman.*

HAVING shewn how the Birth may be facilitated, in case it come not soon after the breaking away of the Waters, I come now to shew the Manner of her Delivery.

When

When any of the fore-named Medicines have hastened the Birth, let the Midwife place the Woman in a proper Posture for Delivery : And first, let the Woman be conducted to the Pallet-bed, plac'd at a convenient Distance from the Fire, according to the Season of the Year, and let there be a Quilt laid upon the Pallet-bedstead, which is better than a Feather-bed, and let it have thereon Linnen-cloths in many Folds, with such other Things as are necessary, which may be changed according as the Occasion requires it, that so the Woman may not be incommoded with the Blood, Waters, and other Filth, which is voided in Labour : Then let her lay the Woman upon her Back, having her Head a little rais'd by the Help of a Pillow, having the like Help to support her Reins and Buttocks, that her Rump may lie high, for if she lie low, she cannot well be delivered. Then let her keep her Knees and Thighs as far asunder as she can, her Legs being bowed towards her Buttocks, and let her Feet be staid against a Log, or some other firm Thing : And let two Women hold her Shoulders, that she may strain out the Birth with the more Advantage, holding in her Breath, and forcing her self as much as possible, in like manner as when she goes to Stool : For by such straining the Diaphragma, or Midriff, being strongly thrust downwards, necessarily forces down the Womb, and Child in it. in the mean time, let the Midwife encourage her all she can, and take Care that she have no Rings on her Hand when she anoints the Parts : Then with her Finger let her gently dilate the inward Orifice of the Womb, and putting her Fingers in the Entry thereof, stretch them one from the other when her Pains take her, by this Means endeavouring to help forward the Child ; and thrusting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing those Parts also with fresh Butter, in case it be necessary. And when the Head of the Infant is somewhat advanced into this inward Orifice, it is usual among Midwives to say it is crowned because it both girds and surrounds it like a Crown ; but when it is gone so far, and

the Extremity begins to appear without the Privy Parts, they then say the Child is in the Passage; and at this Time the Woman feels her self as if she were scratched or pricked with Pins, and is ready to think that the Midwife hurts her; whereas in Truth it is only occasioned by the violent Distention of those Parts, which sometimes, even suffers a Laceration through the Bigness of the Child's Head. When Things are come to this Posture, let the Midwife seat her self conveniently to receive the Child, which will now come very quickly, and with her Fingers Ends, which she ought also to be sure to keep close pared, let her endeavour to thrust the crowning of the Womb back over the Head of the Child. And as soon as it is advanced as far as the Ears, or thereabouts, let her take hold of the two Sides with her two Hands, and wait till the *good* Pain comes, and then quickly draw forth the Child, taking Care that the Navel-string be not then intangled about the Child's Neck, or any other Part, as sometimes it is, lest thereby the After-burden be pulled with Violence, and perhaps the Womb also, to which it is fastned, and so either cause her to flood, or else break the String, both which are of bad Consequence to the Woman, and render her Delivery the more difficult. Great Care must be taken that the Head be not drawn forth straight, but shaking it a little from one Side to the other, that the Shoulders may the sooner and easier take its Place, immediately after it is past; which must be done without losing any Time, lest the Head being past, the Child be stop't there by the Largeness of the Shoulders, and so be in Danger of being suffocated in the Passage, as it has sometimes happened, for Want of Care therein. But as soon as the Head is born, she may slide in her Fingers under the Arm-pits, and the rest of the Body will follow without Difficulty. As soon as the Midwife hath in this Manner drawn forth the Child, let her lay it on one Side, lest the Blood and Water which follow immediately should do it an Injury, by running into its Mouth and Nose, as it would do if it lay on its Back, and so endanger the choaking of it. The Child being

being thus drawn forth, the next Thing requisite, is to bring away the After-burden: But before that, let the Midwife be very careful to examine whether there be any more Children in her Womb; for sometimes a Woman may have Twins that expected none: Of which the Midwife may satisfy herself, both by the Continuance of the Womans Throws after the Child is born, and the Bigness of the Mother's Belly. But this is not so certain a Way to know it, as it is to put her Hand up the Entry of the Womb and there feel whether another Water be not gathering, and a Child in it presenting to the Passage. And if she finds it so, she must have a Care how she goes about the After-birth, till the Woman be delivered of all the Children she is pregnant with. Wherefore the first String must be cut, and tied with a Thread three or four double, And the End fastened with a String to the Woman's Thigh, to prevent the inconvenience it may cause by hanging between her Thighs- And then removing the Child already born, she must take care to deliver her of the rest, whether more or less, observing all the Circumstances as were in the first. After this is done, it will be necessary to fetch away the After-births. But that shall be the Business of the next Section.

§. 7. *How the Midwife must bring away the After-burden*

UNtil the After-burden is brought away, (which sometimes is more difficult to do than the Child, and altogether as dangerous, if it be not speedily done) the Woman cannot properly be said to be safely delivered though the Child be born. And therefore how the Midwife may do it safely, without prejudice to the Woman, is the Business of this Section.

Therefore as soon as the Child is born, before the Midwife either ties or cuts the Navel-String, lest the Womb should close, let her, having taken the String, wind it once or twice about one or two of the Fingers on the Left Hand, joyned together the better to hold it, with which she may draw it moderattely, and with the right Hand she may

only take single hold of it above the left, near the Privities, drawing likewise with that very gently, resting a while, with the Fore-finger of the same Hand extending and stretching forth along the String towards the Entry of the *Vagina*; always observing, for the more Facility, to draw it from the Side to which the Burden least inclines, for in so doing, the rest will separate the better. And extraordinary Care must be taken, that it be not drawn forth with too much Violence, least by breaking the String near the Burden, the Midwife be obliged to put up the whole Hand into the Womb to deliver the Woman; and she had need to take care in this Matter, that so the Womb it self, to which sometimes this Burden is fastened very strongly, be not drawn away with it, which has sometimes happened. It's therefore very necessary to assist Nature with proper Remedies: Which are, in general, whatever has been before mentioned, to cause a speedy Delivery, for whatever has a Magnetick Virtue to bring away the Birth, has the same to bring away the After-birth: Besides which, the Midwife ought to consider, that the good Woman cannot but be much spent by the Fatigue she has already undergone, in bringing forth the Infant, and therefore should be sure to take care to give her something to comfort her. To which purpose some good Jelly-broths, and a little Wine with a Toast in it, and other Comforting Things, will be necessary. Sneezing being very conducing to the bringing away of the After-birth, let her also take a little white Hellebore in Powder to cause her to Sneeze. Tansey, and the Stone *Astites*, applied as before directed, is very efficacious in this Case. The Smoke of Marigold-flowers received up the Woman's Privities by a Funnel, will bring away the After-birth, though the Midwife has lost her hold. Or if you will boil Mugwort in Water till it be very soft and then take it out, and apply it like a Poultice to the Navel of a Woman in Travail, it instantly brings away both Birth and After-birth; but as soon as they are come forth, it must be instantly taken away, lest it should bring away the Womb also.

§. 8. *How to cut the Child's Navel-string.*

AFTER the Birth and After-birth are safely brought away, the Midwife ought to take Care to cut the Navel-string; which, though it be by some esteemed a Thing of small Moment, yet it requires none of the least Skill of a Midwife to do it with that Care and Prudence that it ought. And therefore, to instruct the industrious Midwife a little therein: As soon as the Child is come into the World, let her consider whether it be weak or strong, and if it be weak, let her gently put back Part of the vital and natural Blood into the Body of the Child by the Navel, for that recruits a weak Child; the vital and natural Spirit being communicated by the Mother to the Child by its Navel-string. But if the Child be strong, there is no need of it. Only it will not be amiss to let the Midwife know, That many Children that are born seemingly dead, may be soon brought to Life again, if she squeezes out six or seven Drops of Blood out of that Part of the Navel-string which is cut off and give it to the Child inwardly.

As to the cutting it short, or long, *Authors* can scarce agree about it, nor Midwives neither; some prescribing it to be cut at four Fingers breadth, which is at the best but an uncertain Rule, unless all Fingers were of one Size. It is a received Opinion, That the Parts adapted to Generation, are either contracted or dilated, according to the Cutting of the Navel-string; which is the Reason that Midwives are generally so kind to their own Sex, that they leave a longer Part of the Navel-string of a Male, than of a Female, because they would have the Males well provided for the Encounters of *Venus*. And the Reason they give why they cut those of a Female more short, is, because they believe it makes them modest, and their Privities narrower, which makes them more acceptable to their Husbands. But whether this be so or not, (which yet some of the greatest Searchers into the *Secrets of Nature* affirm for a Truth) yet certain it

is, that great Care ought to be used about the Cutting of the Navel-string; and especially, that after it is cut, it be not suffer'd to touch the Ground; for if it be, the Child will never be able to hold its Water, but be subject all its Life-time to a *Diabetes*, as Experience has often confirmed. But as to the Manner of Cutting the Navel-string, let the Midwife take a brown Thread, three or four times double, of an Ell long, or thereabout, tied with a single Knot at each of the Ends, to prevent their intangling; and with this Thread so accommodated, (which the Midwife ought to have in a Readiness before the Woman's Labour, as also a good Pair of Scissars, that so no Time may be lost) let her tie the String, within an Inch of the Belly, with a double Knot; and turning about the Ends of the Thread, let her tie two more on the other Side of the String, reiterating it again, if it be necessary; then let her cut off the Navel-string another Inch below the Ligature, toward the After-birth; so that there only remains but two Inches of the String, in the Midst of which will be the Knot we speak of; which must be so strait knit, as not to suffer a Drop of Blood to squeeze out of the Vessels; but yet Care must be taken not to knit it so strait, as to cut it in two; and therefore the Thread must be pretty thick, and pretty strait knit, it being better too strait, than too loose; some Children have miserably lost their Lives, with all their Blood, before it hath been discovered, that the Navel-string was not well tied. Therefore great Care must be taken, that no Blood squeeze through; for if there do, new Knots must be made with the rest of the String. You need not fear to bind the Navel-string very hard, because it is void of Sense; and that Part of it which you leave on, falls off of its own Accord in a very few Days, ordinarily six or seven, and sometimes in less time: But 'tis very rare that it tarries longer than the eighth or ninth Day.

As soon as the Navel-string is cut off, apply a little Cotton or Lint to the Place, to keep it warm, lest the Cold

Cold enter into the Body of the Child, which it will unavoidably do, in case it be not bound hard enough; and if the Lint or Cotton you apply to it, be dipt in Oyl of Roses, it will be the better; then having put another small Bag three or four times double upon the Belly of the Child, above the Navel, lay the String so wrapp'd upon it, that it may not touch the naked Belly. Upon the Top of all, put another small Bolster, and then swathe it with a Linnen Swathe, four Fingers broad, to keep it steady, lest by rolling too much, or by being continually stirred from Side to Side, it comes to fall off, before the Navel-string, which you left remaining, is fallen off. It is the usual Custom of Midwives to put a Piece of burnt Rag to it, but I would advise them to put a small Quantity of Bole-armoniac, because of its drying Quality. But thus much may suffice as to cutting the Navel-string, and Delivering of a Woman in Labour, where the Labour is natural, and no ill Accident happens. But it sometimes so falls out, that the Labour is not only hard and difficult, but unnatural also, in which the Midwife must take other Measures: And to shew what is to be done in such Cases, shall be the Subject of the following Chapter.

C H A P. VII.

What unnatural Labour is, and whence it proceeds; and what the Midwife ought to do in such Cases.

§. 1. *What unnatural Labour is.*

IT is an old and approved Axiom in the Schools, That he who distinguishes well, argues well; and this Rule holds good in our present Subject of unnatural Labours, of which we are now to treat. It will therefore be necessary, (for the better Information of the industrious Midwife) to acquaint the Reader, that there are three Sorts of bad Labour, all painful and difficult, but not all properly unnatural; which therefore I shall thus distinguish.

The first may be properly stiled hard Labour, and it is that wherein both Mother and Child do suffer very much by extream Pain.

The second may well enough be stiled difficult Labour, which is thus differenced from the former, That besides those ex'ream Pains, it is generally attended with some unhappy Accident, which by retarding the Birth, makes it very difficult. Now neither of these, though hard and difficult, can be call'd unnatural: For, for Women to bring forth Children in Pain and Sorrow, is natural and common to all

It is therefore the third Sort of Labour which I call unnatural; and that is, when the Child essays to come into the World, in a contrary Position to that which Nature ordained. To explain this, the Reader must know that there is but one right and natural Way or Posture, in which Children come to the Birth, and that is, when the Head comes first, and the Body follows after in a straight Line: Now if instead of this Posture, the Child comes to the Birth with its Feet foremost, or with the Side across, it is quite contrary to Nature; or, to speak more plainly, unnatural.

Having thus shewed the several Sorts of bad Labours, and distinguished those that are hard and difficult, from that which is unnatural, it remains I shew from whence such Labours proceed.

§. 2. *Whence hard, difficult, and unnatural Labour proceeds.*

THE first Answer to the Question that some put, Why Women bring forth their Children with so much Pain? Is, That it is the Effect of the Curse pronounced against Women for her Transgressing the Law of the Creator. for upon her Sinning, it was pronounced as a Curse against her, That *in Sorrow she should bring forth her Children.*

But the natural and physical Reason hereof is, That the Sense of Feeling being distributed to the whole Body by the Nerves: And the Mouth of the Womb being so strait, that it must of Necessity be dilated at the Time of the Delivery, the dilating thereof stretcheth the Nerves, and from thence comes the Pain: And there;

therefore the Reason why some Women have more Pain in their Labour than others, proceeds from their having the Mouth of the *Matrix* more full of Nerves than others. But to pursue the Business of the Section.

Hard and difficult Labour may proceed either from the Mother or Child, or from both: It may proceed from the Mother, by reason of a general Indisposition of her Body; or from the Indisposition of some particular Part only, and that principally of the Womb, which may be affected with such a Weakness, as renders the Mother unable to expel her Burden. It may be also because she is too young, or it may be too old, and so may have the Passages too strait; and then, if it be her first Child, the Parts may be too dry and hard, and cannot be easily dilated. The Cholick does also cause Labour to be hard and difficult, because it hinders the true Pains which should accelerate it. By which Means, or which Reason rather, all great and acute Pains render a Woman's Labour very difficult. As when the Woman is taken with a violent Fever, frequent Convulsions, or a great Flooding, or any other violent Distemper; especially when the Membranes are thick, and the Orifice is too strait, or the Neck of the Womb not sufficiently opened.

Hard Labour may also proceed from the Child, and this is, either when it happens to stick to a Mole, or is so weak it cannot break the Membrane; also when it is too big, either all over, or in its Head only, or if the Navel Vessels should be twisted about its Neck; as also when it proves monstrous, or comes into the Birth in an unnatural Posture. And sometimes it proceeds from the Ignorance of the Midwife, who for want of Understanding, may hinder Nature in her Work, instead of helping her. But it is time to consider of the Remedies to be applied for the Help of Mother and Child in all such Cases.

§. 3. *How the Midwife must proceed in order to the Delivery of a Woman, in case of hard Labour, and great Extremity.*

THere is nothing that more requires the Judgement and Understanding of the Midwife, than to know

how to proceed with a Woman in order to her safe Delivery, there where she finds hard and unnatural Labour. And the first Part of her Wisdom in such a Case, will be (when she finds a Woman in difficult Labour) to know the particular Obstruction or Cause thereof, that so she may apply a suitable Remedy: An Instance or two will make this plain; when hard Labour is caused by a Woman's being too young, and too strait, the Passages must be anointed with Oyl, Hogs-Lard, or fresh Butter, to relax and dilate them the easier. But if a Woman be in Years, and has hard Labour of her first Child, let her lower Parts be anointed to mollify the inward Orifice, which in such a case (being more hard and callous) does not easily yield to the Distention of Labour: And indeed this is the true Cause why such Women are longer in Labour, and why their Children in their Birth are more subject to Bruises than others. Those that are very lean, and have hard Labour from that Cause, let them moisten their Parts with Oyls and Ointments, to make them more smooth and slippery, that so the Head of the Infant in the Womb, may not be compressed and bruised by the Hardness of the Mothers Bones in its Passage. But if the Cause be Weakness, she ought to be strengthened, the better to enable her to support her Pains. Since therefore difficult Labours proceed from diverse Causes, the Midwife must make use of several Remedies to Women in hard and difficult Labour, which must be adapted to the Causes from whence it proceeds. What relates to ordinary Labours, has been already handled: But of Cases of great Extremity, and where Manual Operation is required, let it be by Man, or Woman, I now come to speak.

I need not to tell the Judicious Midwife, That in Cases of Extremity, when the Labour is not only hard, but difficult and dangerous, a far greater Care must be had than at other times. In such Cases the Situation of the Womb must be minded, and accordingly her Posture of Lying must be regulated; which will be best, to be cross the Bed, being held by those that are

of a good Strength to prevent her slipping down, or moving her self, during the time of the Operation. Then let her Thighs be put asunder as far as may be and Held so, while her Legs are bent backwards toward her Hips, her Head leaning upon a Bolster, and the Reins of her Back supported in the like manner; her Rump and Buttocks being lifted up: Observing to cover her Stomach, Belly, and Thighs, with warm Linnen, as well for Decency's sake, as to keep them from the Cold.

The Woman being in this Posture, let the Midwife (or other Operator) put up her Hand, and try whether the Neck of the Womb be dilated, and then remove the contracted Blood that obstructs the Passage of the Birth; and having gently made way, let the Operator tenderly move the infant, having his hand anointed with sweet Butter, or an harmless Pomatum, and if the Waters are not come down, they may be let forth without any difficulty; and if the Infant should attempt to break forth not with the Head foremost, or across, he ought gently to turn it, that he may find the Feet; which having done, let him draw forth one, and having fastened to it a Ribbon, put it up again, and find out the other, and then bring them as close and as even as may be; let the Woman breathe between whiles, assisting Nature what she can by straining; in bringing forward the Birth, that so he may the more easily draw it forth; and that the Operator, may do it the better, and his Hold may be the surer, he must fasten or wrap a Linnen-cloth about the Child's Thighs, observing to bring it unto the World with its Feet downward.

But in case there be a Flux of Blood let the Operator be well satisfied whether the Child or the Secundine come first; for when sometimes the Secundine has come first, the Mouth of the Womb has been thereby stopped, and the Birth hindered, to the great Hazard both of the Woman and Child: And therefore in this Case the Secundine must be removed by a swift Turn, and the Child sought for and drawn forth, as has been directed.

If upon Enquiry it appear that the Secundine comes first, let the Woman be delivered with all convenient Speed, because then a great Flux of Blood will follow; for then the Veins are opened. And on this account, two things are to be minded: First, Whether the Secundine advances forward much or little: If the former, and the Head of the Child first appears, it must be directed to the Neck of the Womb, as in the Case of Natural Birth's; but if there appears any Difficulty in the Delivery, the best way is to search for the Feet and by them draw it forth; but if the Secundine advances but little, it may be put by with a gentle Hand, and the Child taken out first: But if the Secundine be advanced, so that it cannot be put back, and the Child follow it close, then the Secundine is to be taken forth with much care, and as swift as may be, and laid aside without cutting the Intrail that is fastened to them, for by that you may be guided to the Infant; which, whether it be alive or dead, must be drawn forth by the Feet as soon as possible; though this is not to be done but in Cases of great Necessity; for the Order of Nature is for the Secundine to come last.

§. 4. *Of the Delivery of a Dead Child.*

IN delivering a Woman of a dead Child, before any Thing be attempted, the Operator ought first to be very certain that the Child is dead indeed: which may be known by the Falling of the Mother's Breasts, the Coldness of her Belly, the Thickness of her Urine, which is attended with a stinking Sediment at bottom; and no Motion to be perceived in the Child: Also, when she turns herself in her Bed, the Child sways that way like a Lump of Lead, and her Breath stinks, though not used to do so before. When by these, and the like Signs, the Midwife or Operator is come to a settled Judgement that the Child is dead, let the Midwife apply herself to the saving of the Mother, by giving her those Things that are the most powerful in assisting Nature in her Operations; and which she has been before directed to. But if through Weakness the
Woman

Woman is not able to co-operate with Nature, so that a Manual Operation is absolutely necessary, let the Operator carefully observe the following Directions. *viz.* If the Child be found dead with its Head foremost, he must take notice that the Delivery will be the more difficult, because in this Case it is not only impossible that the Child should any ways assist in its Delivery, but the strength of the Mother does also very much fail her; and therefore the most sure and safe Way for him, is to put up his left Hand, sliding it, as hollow in the Palm as he can, into the Neck of the Womb, into the lower Part thereof, towards the Feet, and that between the Head of the Infant, and the Neck of the Matrix; and then having a Hook in the right Hand, couch it close, and slip it up above the the left hand, between the Head of the Child, and the Flat of his Hand, fixing it in the Bone of the Temple, towards the Eye; or for want of convenient Coming at these, in the occipital Bone; observing still to keep the left Hand in its place, and with it gently moving and stirring the Head; and so with the right Hand-hook, draw the Child forward, encouraging the Woman to put forth her utmost Strength, and always drawing when the Woman's Pangs are upon her. The Head being thus drawn forth, the Operator must with all speed slip his Hand under the Arm-holes of the Child, and take it quite forth; giving presently to the Woman a Toast of fine Weaten-bread, in a quarter of a Pint of Tent, to revive and cheer her Spirits. Thus much shall suffice to shew the industrious Midwife what is to be done for the Delivery of Women, in Case of Extremity. By what has been already shewed, she will know what to do in any other Case that may fall out; remembering still, that for a Child to come with Head foremost, and the Body to follow in a straight Line, is the right Posture for a Child when it comes to the Birth. And if it presents any either way, it will be the Wisdom of the Midwife, if possible, to bring it to this Posture; but if that cannot be done without very great Danger, then put it into a Posture that it may be brought forth

by the Feet. And if the Midwife, perceiving in what Posture the Child presents, or that the Woman floods, or any other Accident happens, by which she finds it is not in her Power to deliver her, it will be her Wisdom to send for a Man Midwife betimes, rather than put Things to the utmost Extremity.

C H A P. VIII.

How Child-bed Women ought to be ordered after Delivery.

§. 1. *Directions for Child-bed Women after Delivery.*

AFTER the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot; for Extremity of Heat weakens Nature, and dissolves the Strength: But whether she be weak or strong let no cold Air come near her at first; for Cold is an Enemy to the Spermatick Parts; and if Cold gets into the Woman, it increases the After-pains, causes Swellings in the Womb, and hurts the Nerves. Therefore, If a Woman has had very hard Labour, it is convenient after Delivery, to wrap her in the Skin of a Sheep, taken off whilst it is warm, and putting the fleshy Side to her Reins and Belly; or, if this cannot so well be had, the Skin of a Hare or Rabbit, taken off as soon as 'tis killed, may be applied to the same Parts; and by so doing, the Dilatation made in the Birth will be closed up, and the melancholy Blood expelled from those Parts; And these may be continued the Space of an Hour or two. After which let the Woman be swathed with a fine Linnen-cloth, about a Quarter of a Yard in length, chafing her Belly before it be swathed, with the Oyl of St. John's Wort; after that, raise up the Matrix with a Linnen-cloth many times folded; then with a little Pillow or Quilt cover her Flanks; then place the Swathe somewhat above the Haunches, winding it indifferent stiff; applying at the same time a warm Cloth to her Nipples, and not presently applying Remedies to keep back the Milk,

by

by reason the body at such a Time is out of Frame; for there is neither Vein nor Artery which does not strongly beat; and those Remedies that drive back the Milk, being of a dissolving Nature, it is improper to apply them to the Breast during such a Disorder of the Body, lest evil Humours should be contracted in the Breast thereby; and therefore twelve Hours at least ought to be allowed for the Circulation and Settlement of the Blood, and that what was cast upon the Lungs by the violent Agitation of the Body during the Time of her Labour, may again return to its proper Receptacles.

After she has been delivered a while, you may make a Restrictive of the Yolk of two Eggs, a Quarter of a Pint of White-wine, Oyl of St. John's Wort, Oyl of Roses, Plantain and Rose-water, of each an Ounce; mix them together, fold a Linnen-cloth, and dip therein, warm it before a gentle Fire, and apply it to the Breasts, and the Pains of those Parts will be gently eased.

But be sure let her not sleep soon after her Delivery, but let her take some Broth, Caudle, or any other liquid Matter that is nourishing, about 4 Hours after Delivery, and then she may be safely permitted to sleep, if she be so disposed, as 'tis probable she will be, being tired by the Fatigue of her Labour. But before this, as soon as she is laid in her Bed, let her drink a Draught of burnt White-wine, in which you have melted a Dram of *Sperma Ceti*. Let her also avoid the Light for the first three Days; for her Labour weakens her Eye-sight exceedingly, there being a Sympathy between them and the Womb. The Herb *Vervain* is a most singular Herb for her, and you may use it any way; for if you boil it in her Meats and Drinks, it hath no offensive Taste, but has many pleasant Virtues. If she happen to be feverish, add either the Leaves or Roots of *Plantain* to it; and though she be not feverish, yet it may be the better, and add strength to the other. But if her Courses come not away as they ought, let the *Plantain* alone and instead thereof put *Mother of Thyme*. If the Womb be foul, which

which may be known by the Impurity of the Blood, and its stinking, and coming away in clotted Lumps; or if you suspect any of the After-birth to be left behind (which may sometimes happen, though the Midwife be never so careful and skilled) then make her a Drink of *Featherfew*, *Mugwort*, *Penny-royal*, *Mother of Thyme*, boiled in White-wine, and sweetened with *Sugar*. *Panada*, and new laid *Eggs*, are the best Meat for her at first, of which let her eat often, and but little at a Time. And let her use *Cinnamon* in all her Meats and Drinks, for it mightily strengthens the Womb; let her stir as little as may be for 6 or 7 Days after Delivery; and let her talk as little as may be, for that weakens her. If she goes not well to Stool, give her a Glyster made with the Decoction of *Mallows*, and a little brown *Sugar*. After she hath lain inn a *Week* or something more, give her such Things as close the Womb; of which *Knot-grass* and *Comfry* are the chief; to which you may add a little *Polypodium*, both *Leaves* and *Roots* bruised, which will purge gently. This is as much, in case of a natural Birth, as needs at first to be done.

§. 2. *How a Woman ought to be ordered in Cases of Extremity, after unnatural Labour.*

BESIDES what has been said in the foregoing Section, in Cases of Extremity, or unnatural Labour, these Rules ought to be observed.

In the first place, Let the Woman be sure to keep a temperate Diet; and take care that she does by no means overcharge her self, after such an excessive Evacuation, not being ruled, or giving credit to unskillful Nurses, who are apt to admonish them to feed heartily, the better to repair the Loss of Blood; for the Blood is not for the most part pure, but such as has been detained in the Vessels or Membranes, and it is better voided, for the Health of the Woman, than kept, unless there happen an extraordinary Flux of Blood: For if her Nourishment be too much, it may make her liable to, a Fever, and increase the Milk to Superfluity, which

which may be of dangerous Consequence. It is therefore requisite, for the first five Days especially, that she take moderately Panada, Broth, poch'd Eggs, Jelly of Chickens, and of Calves-feet, and French Barley-broth, each Day somewhat encreasing the Quantity: And if she intend to be Nurse to her Child, she may take a little more than ordinary, to encrease the Milk by Degrees; which must be of no continuance, but drawn off either by the Child, or otherwise. In this Case likewise let her have Coriander or Fennel-seed boiled in her Barly-Broth; and by that means, for the time before mentioned, let her abstain from Meat: If no Fever trouble her, she may drink now and then a small Quantity of White-wine, or Claret, as also Syrup of Maiden-hair, or any other Syrup that is of an astringent Quality, taking it in a little Water well boiled. And after the Fear of a Fever, or Contraction of Humours to the Breast is over, she may then be nourished more plentifully with the Broth of Pullets, Capons, Pidgeons, Partridges, Mutton Veal, &c. which must not be till after eight Days at least from the Time of her Delivery, for by that Time the Womb will have purged itself, unless some intervening Accident should hinder. It will then also be expedient to give her cold Meats, so it be done sparingly, the better to gather Strength; and let her, during the Time, rest quietly, and free from Disturbance, not sleeping in the Day-time, if she can avoid it. If there happen any Obstruction in the Evacuation of her Excrements, the following Glyster may be administred: Take Pelletory of the Wall, and of both the Mallows of each a Handful; Fennel and Anniseeds of each two Ounces; boil them in the Decoction of the Sheep's-head, and take of this 3 Quarters, dissolving in them of common Honey and course Sugar, and of new fresh Butter, two Ounces; strain it well, and administer it Glyster-wise, But if it does not operate to your Mind, then you may take an Ounce of Catholicon.

These Things being carefully observed, there is no Question, but the Lying-in Woman will do very well, though

though her Labour has been never so hard, and her Extremity never so great. But if any Accident should happen, not here so fully provided against, they may find those Things more fully discoursed in my long Experienced Midwife, to which I refer the Reader.

C H A P. IX.

Of a Mole, or false Conception; and also of Monsters and monstrous Births, with the Reasons thereof

§. 1. *Of a Mole, or false Conception.*

WE have hitherto been treating of the Secrets of Nature in the Generation of Man, and of the Issue of a true Conception: It will be now convenient before we conclude this Discourse, to say something of a Mole, or false Conception, and of the Generation of Monsters: Both which I shall do very briefly.

As to a Mole, or false Conception, it is called by the Greeks *Μόλαν*, from the Load or heavy Weight thereof; It being nothing else but a Mass or great Lump of Flesh, burdening the Womb. And it is defined to be an inarticulate Piece of Flesh without any Form; and therefore differs from Monsters, which are both *Formata* and *Articulata*. And then it is said to be a Conception, but a false one; which puts a Difference between a true Conception and a Mole; and the Difference holds good three ways: *First*, in the *Genus*, because a Mole cannot be said to be an *Animal*. *Secondly*, it differs in *Species*, because it hath no Humane Figure, and bears not the Character of a Man. And, *Thirdly*, it differs in the *Individuum*, for it hath no Affinity with the Parts, either in the whole Body, or any Particle of the same.

There is Variety of Judgements among Authors, about the producing Cause of this Effect; some affirming, that it is produced by the Woman's Seed going into the Womb without the Man's; (but because we have before proved that Women have properly no Seed at all, but only an *Ovarium*, which is fecundated by the Active Principle of the Man's Seed; this Opinion

needs no Confutation.) Others say, it is engendered of the Menstruous Blood: But should this be granted, it would follow that Maids by having their Courses stopt, might be subject to the same; which never any yet were. True Cause therefore of this carnous Conception *which we call a Mole*, proceeds both from the Man and from the Woman, from corrupt and barren Seed in the Man, and from the menstruous Blood in the Woman, both mixed together in the Cavity of the Womb, and Nature finding her self Weak, (yet desirous of maintaining the Perpetuity of her Species) labours to bring forth a vicious Conception, rather than none, and not being able to bring forth a living Creature, generates a Piece of Flesh.

Now that this imperfect Conception may be known to be such, it is discerned by these Signs: the Monthly Courses are suppressed, the Belly is puffed up, and also waxes hard, the Breasts swell, and the Appetite is depraved. But you will say, These are Signs of a breeding Woman in a true Conception, and therefore these cannot distinguish a Mole. To This I answer, Though thus far they agree, yet they are different in several Respects: For a Mole may be felt to move in the Womb before the third Month, which an infant cannot; nor is this Motion of the Mole the Effect of any sensitive Power therein, but only caused by the Faculty of the Womb, and of the Seminal Spirits diffused through the Substance of the Mole; for though it has no Animal, yet it has a vegetative Life. But then the Belly is suddenly swelled where there is a Mole; but in a true Conception the Belly is first contracted, and then riseth gradually. Another Difference is, the Belly being pressed with the Hand, the Mole gives Way, and the Hand being taken away, it returns to the Place again; but a Child in the Womb, though pressed with the Hand Moves not presently, and being removed returns not at all, or at least very slowly. But (to name no more) another very material Difference is, that a Child continues not in the Womb above eleven Months at most; but a Mole continues sometimes four or five Years,

some-

sometimes more, and sometimes less, according to its being fastened in the Matrix; for sometimes it has so fallen out, that the Mole falls away in 4 or 5 Months: And if it remains until the 11th Month, the Legs are feeble, and the whole Body appears in a wasting Condition; on the *Belly* swells bigger and bigger, which is the Reason that some who are afflicted, think they are Hydropical, though it be no such Thing; which a Woman may easily know, if she will but consider that in a Dropsie the Legs swell and grow big, but in the Case of the Mole, they consume and wither. This Distemper is an Enemy to true Conception, and of dangerous Consequence; for a Woman that breeds a Mole, is every way more inconvenienced than a Woman that is with Child; and all the While she keeps it, she lives in danger of her Life.

The Cure of this Distemper consists chiefly in expelling it as soon as may be; for the longer it is kept, the worse it is, and this many times cannot be effected without Manual Operation; but that being the last Remedy, all other Means ought to be used first. Amongst which, Phlebotomy ought not to be omitted, for seeing Letting of Blood causeth Abortion, by reason it takes away that Nourishment which should sustain the Life of the Child, why may not this vicious Conception be by the same Means deprived of that vegetative Sap by which it lives? To which End, open the Liver-Ven, and then the *Saphena* on both Feet; fasten Cupping-glasses to the Loins and Sides of the Belly, which done, let the Urinary Parts be first mollified, and then the expulsive Faculty be provoked to expel the Burden. And to loosen the Ligatures of the Mole, take Mallows with the Roots, three Handfuls; Pellitory, Cammomile, Violet-leaves, Melilot, Roots of Fennel, Parsley, Mercury, of each two Handfuls; Fenugreek and Linseed, of each one Pound; boil them in Water, and make a Bath thereof, and let her sit therein up to the Navel: And at her going out of the Bath, let her Reins and Privities be anointed with this Unguent: Take Ammoniack, Labdani, fresh Butter,

ter, of each an Ounce ; and with Oyl of Linseed make an Ointment. Or, instead of this may be used *Unguentum Agrippæ* or *Dialtheæ* : Also take *Ed. Bronchæ* *Wafine* Roots, or *Arthæ*, Mercury, of each a Handful ; Linseed and Barley Meal, of each six Ounces ; boil all these with Water and Horey, and make a Plaister. And the Ligaments of the Mole being thus loosened, let the expulsive Faculty be stirred up to expel the Mole ; for the effecting of which, all those Medicaments are very proper, which bring down the Courses. And therefore take *Savine*, *Madder*, *Valerian*, *Hore-hound*, *Sage*, *Hyssop*, *Betony*, *Penny-royal*, *Calamint*, *Hypericon*, and with Water make a Decoction, and give three Ounces of it, with an Ounce and a half of Syrup of Feverfew. But if these Remedies prove not available, then must the Mole be drawn away by manual Operation, in the Manner following : Let the Operator (having placed the Woman in a proper Posture, as has been dejected in Cases of unnatural Labour) slide his Hand into the Womb, and with it draw forth the Mole ; but if it be grown so big that it cannot be drawn away whole (which is very rare, because it is a soft tender Body, and much more pliable than a Child) let the Operator bring it away by Parts, by using a Crotchet or Knife, if it cannot be done otherwise. And if the Operator finds it joined and fastened to the Womb, he must gently separate it with his Fingers Ends, his Nails being pared, putting them by little and little between the Mole and the Womb ; beginning on that Side where it doth not stick so fast ; and so pursue it till it be quite loosened ; taking great Care, if it grows too fast, not to rend or hurt the proper Substance of the Womb, proceeding as in the Case of an After-burden, that stays behind in the Womb when the String is broken off : But a Mole hath never any String fastened to it, nor any Burden from whence it should receive its Nourishment ; but does of it self immediately draw it from the Vessels of the Womb. And thus much shall suffice to be said concerning

cerning a Mole ; of which I have shewed the Cause, the Signs, and the Cure.

§. 2. Of Monsters, and monstrous Births.

IN the former Section I have treated of Moles, which are properly false Conceptions as I have shewed : And now I am come in this Section, with which I shall conclude this Part, to say something of monstrous Births, and the Reason thereof.

Monsters are properly depraved Conceptions, and are defined by the Antients to be Excursions of Nature; and are always vicious either in Figure, Situation, Magnitude, or Number.

They are vicious in Figure, when a Man bears the Character of a Beast: They are vicious in Magnitude, when the Parts are not equal ; or that one Part is too big for the other : And this is a Thing very common, by reason of some Excrecence. They are vicious in Situation many Ways ; as if the Ears were on the Face, or the Eyes on the Breast, or on the Legs, as was seen in a Monster born at *Ravenna* in *Italy*, in the Year 1570. And lastly, They are vicious in Number, when a Man hath two Heads, or four Hands, and two Bodies joined, which was the Case of the Monster born at *Zarzara*, in the Year 1540.

As to the Cause of their Generation, it is either Divine or Natural : The Divine Cause proceeds from the permissive Will of the great Author of our Beings suffering Parents to bring forth such deformed Monsters, as a Punishment for their filthy and corrupt Affection, which let loose unto Wickedness, like brute Beasts that have no Understanding : For which Reason the antient *Romans* enacted, That those that are deformed, should not be put into Religious Houses. And *St. Jerome*, in his Time, grieved to see the Deformed and Lame offered up to God in Religious Houses, and *Keckerman*, by way of Inference, excluded all that are Mis-shapen, because outward Deformity of Body is often a Sign of the Pollution of the Heart, as a Curse laid upon the Child, for the Incontinency of

of the Parents. Yet there are many born depraved, which ought not to be ascribed to the Infirmary of the Parents. Let us therefore search out the Natural Cause of their Generation, which according to the Ancients, who have dived into the Secrets of Nature, is either in the Matter or in the Agent, in the Seed, or in the Womb: The Matter may be in fault two Ways; by Defect, or by Excess. By Defect, when the Child hath but one Arm, or one Leg, &c. By excess, when it hath three Hands or two Heads. Some Monsters are also begotten by Womens bestial and unnatural Coition, &c. The Agent or Womb may be in fault three ways: First in the forming Faculty, which may be too strong, or too weak; by which a depraved Figure is oftentimes produced. Secondly, The Instrument, or Place of Conception, the evil Conformation, or evil Disposition whereof, will cause a monstrous Birth, And, Thirdly, The Imaginative Power, at the Time of Conception, which is of such force, that it stamps a Character of the Thing imagined upon the Child: So that the Children of an Adulteress, by the Mother's Imaginative Power, may have the nearest Resemblance to her own Husband, though begotten by another Man. And through this Power of the Imaginative Faculty it was, that a Woman at the Time of Conception, beholding the Picture of a Black-amore, conceived, and brought forth a Child resembling an *Æthiopian*. And that this Power of the Imagination was well enough known to the Ancients, is evident by the Example of *Jacob*, the Father of the twelve Tribes of *Israel*, who having agreed with his Father-in-law to have all the spotted Sheep for the keeping of his Flock to increase his Wages, took Hazel-Rods, and peeled with white Streaks in them, and laid them before the Sheep when they came to drink, and then coupling there together, whilst they beheld the Rods, conceived and brought forth spotted Young. Nor does the Imagination work in the Child at the time of Conception only, but afterwards also; as was seen in the Example of a worthy Gentlewoman, who being big with Child, and passing by a Butcher killing of Meat,

Meat, a drop of Blood spurted on her Face ; whereupon she presently said, That her Child would have some Blemish on his Face : Which proved true ; for at the Birth it was found marked with a red Spot.

But besides the Ways already mentioned, Monsters are sometimes produced by other Means ; to wit, by the undue Coition of a Man with his Wife, when her monthly Flowings are upon her ; which being a Thing against Nature, no Wonder that it should produce an Unnatural Issue. If therefore a Man's Desire be never so great for Coition (as sometimes it is after long Absence,) yet if a Woman knows that the Custom of Women is upon her, she ought not to admit of any Embraces, which at that time are both unclean and unnatural ; the Issue of those unclean Embraces proving often *monstrous*, as a just punishment for such a turpidinous Action. Or if they should not always produce monstrous Births, yet are the Children then begotten for the most part dull, heavy, and sluggish, and defective in their Understanding, wanting the Vivacity and Liveliness which those Children who are begotten when Women are free from their Courses, are endued withal.

There has been something to do among Authors, to know whether those that are born Monsters have reasonable Souls ; some affirming, and others denying it ; the Result on both sides at last coming to this, That those who according to the Order of Nature, are descended from our first Parents, by the Coition of Man and Woman, though their outward Shape may be deformed and monstrous, have notwithstanding reasonable Souls. But those Monsters that are not begotten by Men, but are the Product of a Womans unnatural Lust and Copulating with other Creatures, shall perish as the brute Beasts by whom they were begotten, not having a reasonable Soul. The some being also true of imperfect and Abortive Births.

The are some opinion, that Monsters may be engendered by some infernal Spirits ; but notwithstanding, *Egidius Facius* pretended to believe it with respect to a deformed Monster born at *Cracovia* ; and *Hieronymus*

Cardanus writeth of a Maid, that was got with Child by a Devil, she thinking it had been a fair young Man: Yet it looks more like Frenzy than Faith to believe it, as being contrary both to Reason and Religion: For the Devil being a wicked Spirit, and not capable of having humane Seed, how is it possible he should beget a Humane Creature? If they say, That the Devil may assume to himself a dead Body and enliven the Faculties of it, and thereby make it able to generate; I answer, that though we suppose this could be done, which I believe not, yet that Body must bear the Image of the Devil: And it borders upon Blasphemy, to think the All-wise and Good-being would so far give Way to the worst of Spirits, as to suffer him to raise up his Diabolical Off-spring. For in the School of Nature we are taught the contrary, viz. That like begets like; whence it follows that a Man cannot be born of a Devil. Yet it cannot be denyed, but that Devils, transforming themselves into Humane Shapes, may abuse both Men and Women, and with wicked People use Carnal Copulation. But that any such unnatural Conjunction can bring forth a Humane Creature, is contrary to both Nature and Religion.

*Of monstrous Births some Instances I'll shew,
Which tho' they frightfull seem unto our View,
Yet they by their misshapen Forms may preach,
And unto all may this sound Doctrine teach:
That those who all their Members do enjoy,
And no affrighting monstrous Forms annoy,
May to their great Creator's Laud declare,
He, not them selves, has made them what they are;
And therefore unto him belongs the Praise,
Whose Works are wonderful and all his Ways
Will just and righteous in the End appear,
What e'er short sighted Mortals censure here.*

The first I shall present, is a most strange, hideous and frightful Monster indeed, representing an hairy Child. It was all over covered with Hair like a Beast.



That which rendered it yet more frightful was, that its Navel was in the Place where his Nose should stand, and his Eyes placed where his Mouth should have been; and its Mouth was in the Chin. It was of the Male-kind, and was born in France in the Year 1579, at a Town call'd Arles in Provence, and lived but a few Days, affrighting all that beheld it. It was looked upon as a Fore-runner of those Desolations which soon after happened in that Kingdom, wherein Men were towards each other, more like Beasts than Humane Creatures.

*Where Children thus are born with hairy Coats,
Heavens Wrath unto the Kingdom it denotes.*

Near Elßelling in Germany, in the Year of our Lord 1529, there was a Boy born with one Head and one Body, but having four Ears, four Arms, four Thighs



four Legs and four Feet. This Birth the Learned, who beheld it, judged to proceed from the Redundance of the Seed: But there not being enough for Twirs, Nature formed what she could, and so made the most of it. This Child lived some Years; and though he had four Feet, he knew not how to go; by which we may see the Wisdom of Nature (or rather the God of Nature) in the Formation of the Body of Man.

*Heaven in our first Formation did provide
Two Arms and Legs, and what we have beside,
Renders us monstrous, and misshapen too,
Nor have we any Work for them to do.
Two Arms, two Legs, are all that we can use,
And to have more, there's no wise Man would chuse.*

In the Time of *Henry* the Third, there was a Woman delivered of a Child, having two Heads and four Arms, and the rest was a Twin unto the Navel; and



then beneath all the rest was single, as appears in the Figure; the Heads were so placed, that they looked contrary ways, and each Head had two distinct Arms and Hands; they would both laugh, both speak, and both cry: and eat and be hungry together: Sometimes the one would speak and the other would keep Silence; and sometimes both spake together. It was of the Female Sex; and though it had two Mouths, and did eat with both, yet was there but one Fundament to disburden Nature. It lived several Years, but one out-lived the other three Years, carrying the dead one (for there was no parting them) till at last the other fainted with the Burden, and more with the stink of the dead Carcass.

In Flanders, between *Antwerp* and *Mackline*, in a Village called *Ubaton*, a Child was born, which had two Heads and four Arms, seeming like two Girls



joined together; having two of their Arms lifted up between, and above their Heads; the Thighs being placed as it were cross one another, according to the Figure: How long they lived, I had no Account of.

*Nature does to us sometimes Monsters show,
That we by them may our own Mercies know:
And thereby Sin's Deformity may see,
Than which there's nothing can more monstrous be.*

The End of the Second Part.

Aristotle's Master-Piece.

The Third Part.

Displaying the
Secrets of Nature,

Relating to

PHYSIOGNOMY,

Either in Man or Woman, not only by Inspection into their Faces and Hands, but by Observation of all other Parts of their Body.

WHEN I first began this Treatise, I intended to have gone no farther with *Aristotle's Master-Piece*, than what related to the Generation of Man; but since recollecting how useful, and withal how scarce his Treatise of Physiognomy and Palmistry was, I thought it would be worth my While to communicate it to the Publick, for the Benefit and Advantage of those who are curious Enquirers into the Secrets of Nature; and this I have the rather done, as that which will afford both much Pleasure, and more Profit; and therefore it cannot fail but please: For, according to the Poet,

He only 'tis that hits the White,

Who mixes Profit with Delight.

What I have to lay down, relating to this Subject, is what neither the Title nor Epistle makes any Mention of; but I hope the Reader will not impute it as a Fault,

a Fault, to find himself so agreeably surpris'd, as to meet with what is both useful and diverting, unexpectedly.

C H A P. I.

§. 1. *Of Physiognomy, shewing what it is, and from whence derived.*

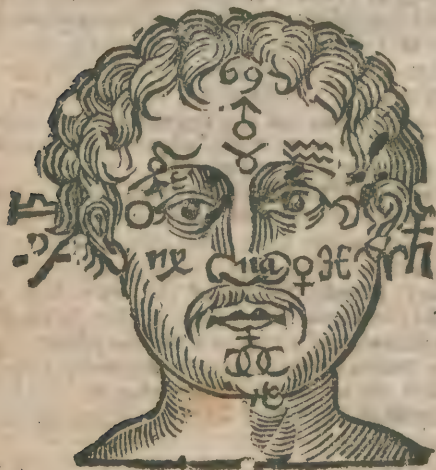
Phyiognomy is an ingenious Science, or Knowledge of Nature, by which the Inclinations and Dispositions of every Creature are understood: And because some of the Members are uncompounded, and intire of themselves, as the Tongue, the Heart, &c. and some are of a mixt Nature, as the Eye, the Nose, and others, we therefore say, That there are many Signs which agree and live together, which inform a wise Man how to make his Judgment before he be too rash to deliver it to the World.

Nor is it to be esteemed a foolish or idle Art, seeing it is derived from the superior Bodies; for there is no Part of the Face of Man, but what is under the peculiar Influence or Government, not only of the seven Planets, but also of the twelve Signs of the *Zodiack*; and from each governing Part is the Nature and Inclination of a Man or a Woman plainly foretold, if the Person undertaking this Province, or pretending to it, be an Artist: Which that my Reader may hereby attain to, I shall set these Things in a clearer Light.

§ 2. *Of the Government of the Face by the Signs and Planets; shewing under which of them each Part of it is.*

That this Government of the Face, and the several Parts thereof by the Signs and Planets, may be the more obvious to the Reader, I have here inserted the following Figure. By this the Reader may see at the first Glance, that the Forehead is governed by ♂ *Mars*, the right Eye is under the Do-

minion of ☉ *Sol*, the left Eye is ruled by the Moon ☾, or *Luna*; the right Ear is the Care of *Jupiter* ♃, the left of *Saturn* ♄; the Rule of the Nose is claimed by *Venus* ♀, (which, by the way, is one Reason, that in all unlawful *Venereal Encounters*, the Nose is so subject to bear the Scars which are gotten in those Wars;) And the nimble *Mercury* ☿, the Significator of Eloquence, claims the Dominion of the Mouth, and that very justly.



Thus have the seven Planets divided the Face among them, but not with so absolute a Sway, but that the twelve Signs of the Zodiack do also come in for a Part. And therefore the Sign ♋ *Cancer* presides in the uppermost Part of the Forehead, and ♌ *Leo* attends upon the right Eye-brow, as ♐ *Sagitary* does upon the right Eye, and ♎ *Libra* upon the right Ear:

Upon

Upon the left Eye and Eye-brow, you will find ♒ *Aquarius* and ♊ *Gemini*, and ♈ *Aries* taking Care of the left Ear; ♉ *Taurus* rules in the Middle of the Forehead, and ♏ *Capricorn* the Chin: ♐ *Scorpio* takes upon him the Protection of the Nose; ♍ *Virgo* claims the Precedence of the right Cheek, and ♓ *Pisces* of the left. And thus the Face of Man is cantoned out amongst the Signs and Planets; which being carefully attended to, will sufficiently inform the Artist how to pass a Judgement. For, according to the Sign or Planet ruling, so also is the Judgement to be of the Part ruled; which all those that have Understanding know easily how to apply.

§. 3. *Of the Difference to be made in the Judgement of Physiognomy between Man and Woman, &c.*

IN the Judgement that is to be made from Physiognomy, there is a great Difference betwixt a Man and a Woman; the Reason is; because in Respect of the whole Composition, Man doth more fully comprehend it, than Women doth, as may evidently appear by the Manner and Method we shall give in the following Sections. Wherefore the Judgement, which we shall pass in every Chapter, does properly concern a Man, as comprehending the whole Species, and but improperly the Woman, as being but a Part thereof, and included in the Man: And therefore whoever is called to give Judgement on such or such a Face, ought to be wary, and very careful that he observes not only one or two, but all the Lines and Marks that belong to it; Respect being also had unto the Sex: For when we behold a Man, whose Face is like unto a Woman, and we pass our Judgement upon it, having diligently observed it, and not in his Face only, but on other Parts of his Body, as his Hands, &c. in like Manner we also behold the Face of a Woman, who in Respect of her Flesh and Blood is like unto a Man, and in the Disposure also of the greatest Parts of her Body. But does Physiognomy give the

same Judgement on her, as it does of a Man that is like unto her? By no means, but far otherwise, in regard that the Conception of the Woman is much different from that of a Man, even in those Respects which are said to be common. Now in these common Respects, two Parts are attributed to a Man, and a third Part to a Woman.

Wherefore it being our Intention to give you an exact Account, according to the Rules of Physiognomy, of all and every Part of the Members of the Body, we will begin with the Head, as it hath Relation only to Man and Woman, and not to any other Creature, that the Work may be more obvious to every Reader.

C H A P. II.

Of the Judgement by Physiognomy, drawn from all Parts of the Head and Face.

§ 1. *Of the Hair of the Head, either in Man or Woman.*

HAIR that hangs down without curling, if it be of a fair Complexion, and thin, and soft withal, signifies a Man to be naturally faint hearted, and of a weak Body, but of a quiet and harmless Disposition. Hair that is big and thick, and short withal, denotes a Man to be of a strong Constitution, secure, bold, deceitful, and for the most Part unquiet and vain; lusting after Beauty, and more foolish than wise, though Fortune may favour him. He whose Hair is partly curled and partly hanging down, is commonly a wise Man, or a very Fool, or else a very Knave as he is a Fool. He whose Hair groweth thick on his Temples, and his Brow, that one may at the first Sight certainly conclude that such a Man is by Nature simple, vain, luxurious, lustful, credulous, clownish in his Speech and Conversation, and dull in his Apprehension. He whose Hair not only curls very much, but busheth out, and stands an End, if the Hair be of a white, or yellowish Colour, he is by Nature proud and bold, dull of Apprehension, soon angry, a Lover of Vencry, and

and given to lying, malicious, and ready to do any Mischief. He whose Hair rises in the Corners of his Temples, and are gross and rough withal, is a Man highly conceited of himself, inclined to Malice, but cunningly conceals it, is very courtly, and a Lover of new Fashions. He who hath much Hair, that is to say, whose Hair is very thick all over his Head, is naturally vain, and very luxurious, of a good Digestion, easy of Belief, and slow of Performarce, of a weak Memory, and for the most Part unfortunate. He whose Hair is of a reddish Complexion, is for the most Part, if not always proud, deceitful, detracting, venereous, and full of Envy. He whose Hair is extraordinary fair, is for the most Part a Man fit for all praise-worthy Enterprizes; a Lover of Honours, but much inclined more to Good than Evil, laborious and careful to perform whatsoever is committed to his Care; secret in the Carrying on of any Business, and fortunate. Hair of yellowish Colour, shews a Man to be good conditioned, and willing to any Thing; fearful, shame-faced, and weak of Body, but strong in the Abilities of the Mind, and more apt to remember, than revenge an Injury. He whose Hair is of a brownish Complexion, and curleth not too much nor too little, is a well-disposed Man, inclined to that which is good, a Lover of Peace, Cleanliness, and good Manners. He whose Hair turns grey, or hoary, in the Time of his Youth, is generally given to Women, vain, false, unstable, and talkative. Note, That whatever Signification the Hair has in Men, it has the same in Women also.

*Thus does wise Nature make our very Hair,
Shew all the Passions that within us are;
If to the Bottle we are most inclin'd,
Or if we fancy most the Female Kind;
If unto Virtue's Paths our Mind we bend,
Or if to vicious Ways our Footsteps tend;
A skilful Artist can unfold the same,
And from our Hair a certain Judgement frame:*

*But since our Perruigs are come in Fashion,
No Room is left for such an Observation.*

§. 2. *Of Judgement by Physiognomy, drawn from the Forehead.*

THE Forehead that riseth in a Round, signifies a Man liberally merry, of a good Understanding, and generally inclined to Virtue. He whose Forehead is fleshy, and the Bone of the Brow jutting out, and without Wrinkles, is a Man much inclined to Suits of Law, contentious, vain, deceitful, and addicted to follow ill Courses. He whose Forehead is very low and little, is of a good Understanding, magnanimous, but extremely bold and confident, and a great Pretender to Love and Honour. He whose Forehead seems sharp and pointing up in the Corners of his Temples, so that the Bone seems to jutt forth a little, is a Man naturally vain and fickle, and weak in his Intellectuals. He whose Brow on the Temple is full of Flesh, is a Man of a great Spirit, proud, wrathful, and of a gross Understanding. He whose Brow is full of Wrinkles, and hath as it were a Seam coming down the Middle of his Forehead, so that a Man might think he had two Foreheads, is one that is of a great Spirit, a great Wit, void of Deceit, and yet of a hard Fortune. He who has a full large Forehead, and a little round withal, destitute of Hair, or at least, that has little on it, is bold, malicious, high spirited, full of Choler, and apt to transgress beyond all Bounds, and yet of a good Wit, and very apprehensive. He whose Forehead is long and high, and jutting forth, and whose Face is figured almost sharp, or picked towards the Chin, is one reasonably honest, but weak and simple, and of a hard Fortune.

*Who views Men well, may on their Vices hit,
For some Mens Crimes are in their Forehead writ:
But the resolved Man out-braves his Fate,
And will be Good, altho' Unfortunate.*

§. 3. *Of what Judgement may be given dy Physiognomy from the Eye-brows of Man or Woman.*

THose Eye-brows that are much arched, whether in Man or Woman, and which by a frequent Motion elevate rhemselves, shew the Person to be proud, high-spirited, vain-glorious bold and threatening; a Lover of Beauty, and indifferently inclined either to Good or Evil. He whose Eye-lids bend downwards when he speaks to another Man, or when he looks upon him, and who has a Kind of skulking Look, is by Nature a penurious Wretch, close in all his Actions, of very few Words, but full of Malice in his Heart. He whose Eye-brows are thin, and have but little Hair upon them, is but weak in his Intellectuals, and too credulous, very sincere, sociable, and desirous of good Company. He whose Eye-brows are folded, and the Hair thick, and bending downwards, is one that's clownish, and unlearned, heavy, suspicious, miserable, envious, and one that will cheat and cozen you if he can, and is only to be kept honest by good looking to. He whose Eye-brows have but a short Hair, and of a whitish Colour, is fearful, and very easy of Belief, and apt to undertake any Thing. Those on the other Side, whose Eye-brows are black, and the Hair of them but thin, will do nothing without great Consideration, and are bold and confident in the Performance of what they undertake; neither are they apt to believe any Thing without Reason for so doing.

*Thus by the Eye-brows Womens Minds we know,
Whether they're white, or black, or quick, or slow:
And whether they'll be cruel, or be kind,
By looking in their Eye-brows, we may find.*

§. 4. *How to judge from the Space between the Eye-brows.*

IF the Space between the Eye-brows be of more than ordinary Distance, it shews the Person to be hard-

hard-hearted, envious, close and cunning; apprehensive, greedy of Novelties, of a vain Fortune, addicted to Cruelty more than Love. But those Men whose Eye-brows are at a greater Distance from each other, are for the most Part of a dull Understanding; yet subtle enough in their Dealings, and of an uncommon Boldness, which is often attended with a great Felicity; but that which is most commendable in them, is, That they are most sure and constant in their Friendships.

§. 5. Judgement to be made from the Eyes of either Man or Woman.

Great and full Eyes either in Man or Woman, shew the Person to be for the most Part slothful, bold, envious, a bad Concealer of Secrets, miserable, vain, given to lying, and yet of a bad Memory, slow of Invention, weak of his Intellectuals, and yet very much conceited of that little Knack of Wisdom he thinks himself Master of. He whose Eyes are hollow in his Head, and therefore discerns excellently well at a great Distance, is one that is suspicious, malicious, furious, perverse in his Conversation, of an extraordinary Memory, bold, cruel, and false both in Words and Deeds, threatening, vicious, luxurious, proud, envious, and treacherous: But he whose Eyes are as it were starting out of his Head, is a simple foolish Person, shameless, very servile, and easily to be persuaded either to Vice or Virtue. He who looks studiously and acutely with his Eyes and Eye-lids downwards, is denoted thereby to be of a malicious Nature, very treacherous, false, unfaithful, envious, miserable, impious towards God, and dishonest towards Men. He whose Eyes are small, and conveniently round, is bashful and weak, very credulous, liberal to others, and civil in his Conversation. He whose Eyes do look a squint, is thereby denoted to be a deceitful Person, unjust, envious, furious, a great Liar, and as the Effect of all this, miserable. He who hath a wandring Eye, and which is rolling
up

up and down, is for the most Part a vain, simple, deceitful Man, lustful, treacherous, and high-minded, an Admirer of the Fair Sex, and one easy to be persuaded to Vice or Virtue. He or she whose Eyes are often winking, and which move forward and backward, shews the Person to be luxurious, unfaithful, and treacherous, presumptuous, and hard to believe any Thing that is spoken. If a Person has any Greenness mingled in the white of his Eyes, such is commonly silly, and often very false, vain and deceitful, unkind to his Friends, great Concealer of his own Secrets, and very cholerick. They whose Eyes are every way rolling up and down, or they who seldom move their Eyes, and when they do, do as it were draw their Eyes inwardly, and accurately fasten them upon some Object, such are by their Inclinations very malicious, vain-glorious, slothful, unfaithful, envious, false and contentious. They whose Eyes are addicted to be blood-shot, are naturally cholerick, proud, disdainful, cruel, without Shame, perfidious, and much inclined to Superstition. They who have Eyes like Eyes of Oxen, are Persons of good Nutrimment, but of a weak Memory, and dull of Understanding, and silly in their Conversations. But those whose Eyes are neither too little, nor too big, and inclined to a Black, do signify a Man mild, peaceable, honest, witty, and of a good Understanding; and one that, when need requires it, will be serviceable to his Friend.

*Thes from the Eyes we several Things may see,
By Nature's Art of Physiognomy,
That no Man scarce can make a Look astray,
But we thereby some secret Symptoms may
Discern of their intentions, and foresee,
Unto what Paths their Steps directed be.
And this may teach us Goodness more to prize,
For where one's good, there's twenty otherwise.*

§. 6. *Of Judgment drawn from the Nose.*

A Long and thin Nose denotes a Man bold, curious, angry, vain, easie to be persuaded, either to Good or evil, weak and credulous. A long Nose, and extended, the Tip of it bending downwards, shews the Person to be wise, discreet, secret and officious, honest and faithful, and one who will not be over-reached in Bargaining. A Bottle Nose is what denotes a Man to be impetuous in the obtaining his Desire; also vain, false, luxurious, weak, and an uncertain Man, apt to believe, and easy to be persuaded. A Nose broad in the Middle, and less towards the End, denotes a vain and talkative Person, a Lyar, and one of a hard Fortune. He who hath a Long and great Nose, is an Admirer of the fair Sex, and well accomplished for the Wars of *Venus*; but ignorant in the Knowledge of any Thing that's good, extremely addicted to Vice; assiduous in the obtaining what he desires, and very secret in the Prosecution of it; and though very ignorant, would fain be thought very knowing. A Nose very sharp on the Tip of it, and neither too long nor too short, too thick, nor too thin, denotes the Person, if a Man, to be of a fretful Disposition, always pining and peevish; and if a Woman, a Scold, contentious, wedded to her own Humours, of a morose and dogged Carriage, and if married, a plague to her Husband. A Nose very round in the End of it, and having but little Nostrils, shews the Person to be munificent and liberal, true to his trust, but withal very proud credulous, and vain. A Nose very long and thin at the End of it, and something round withal, signifies one bold in his Discourse, honest in his Dealings, patient in receiving, and slow in offering Injuries, but yet privately malicious. He whose Nose is naturally more red than any other Part of his Face, is thereby denoted to be covetous, impious, luxurious, and an Enemy to Goodness. A Nose that turns up again, and is long and full on the Tip of it, shews the Person that has it to be bold, proud, covetous,

tous, envious, luxurious, a Lyar and Deceiver, vain-glorious, unfortunate and contentious. He whose Nose riseth high in the Middle, is prudent and politick, and of great Courage, honourable in his Actions, and true to his Word. A Nose big at the End, shews a Person to be of a peaceable Disposition, industrious and faithful, and of Good Understanding. A very thick Nose with wide Nostrils, denotes a Man dull of Apprehension, and more inclined to Simplicity than Wisdom; and withal contentious, envious, vain-glorious, and a Liar.

*Thus from the Nose our physiognomist
Can smell mens Inclinations if he list;
And from its Colour and its various Make,
Of Vice and Virtue can a Survey take.*

§. 7. Judgement to be made from the Nostrils.

WHen the Nostrils are close and thin, they denote a Man to have but little Testicles, and to be very desirous of the Enjoyment of Women, but modest in his Conversation. But he whose Nostrils are great and wide, is usually well hung and lustful; but withal, of an envious, bold and treacherous Disposition, and though dull of Understanding, yet confident enough.

*Thus those who chiefly mind the brutal Part,
May learn to chuse a Husband by this Art.*

§. 8. Of Judgement to be made from the Mouth.

A Great and wide Mouth, shews a Man to be bold warlike, shameless, and Stout, a great Liar, and as great a Talker, and Carrier of News, and also a great-Eater; but as to his Intellectuals, he is very dull, being for the most part very simple. A little Mouth shews the Person to be of a quiet and pacifick Temper, somewhat fearful, but faithful, secret, modest, bountiful, and but a little Eater. He whose Mouth smells of a bad Breath is one of a corrupted Liver, or Lungs; is oft-times vain, wanton, deceitful, of indif-

rent

rent Intellects, envious, covetous, and a Promise breaker. He that has a sweet Breath is the contrary.

*Thus from the Mouth it self, we likewise see
What Signs of Good and Bad may gather'd be
For Let the Wind blow East, West, North or South,
Both good and bad proceed out of the Mouth.*

§ 9. Judgements drawn from the Lips of a Man or Woman.

THe Lips when they are very big and blabbering, shew a Person to be credulous, foolish, dull, and stupid, and apt to be inticed to any Thing. Lips of an indifferent Size, denote a Person to be discreet, secret in all Things, judicious, and of a good Wit, but somewhat hasty. To have Lips well coloured, and more thin than thick, shews a Person to be good conditioned, and well humoured in all Things, and more easily persuaded to Good than Evil. To have one Lip bigger than another, shews Variety of Fortunes, and denotes the Party to be of a dull sluggish Temper, and but of a very indifferent Understanding, as being much addicted to Folly.

*The Lips they so much chat on for a Kiss,
Oft tell fond Lovers when they do amiss.*

§ 10. Of Judgements drawn from the Teeth.

WHen the Teeth are small, and but weak in performing their Office, and especially if they are short and few, though they shew the Party to be of a weak Constitution, yet they denote him to be of an extraordinary Understanding; and not only so, but also of a meek disposition, honest, faithful, and secret in whatsoever he is intrusted with. To have some Teeth longer or shorter than others denotes a Person to be of a good Apprehension, but bold, disdainful, envious, and Proud. To have the Teeth very long, and growing sharp towards the End, if they are long in chewing, and thin withal, denote the Person to be envious, gluttonous, bold, shameless, unfaithful, and suspicious.

When

When the Teeth look very brown or yellowish, whether they be long or short, it shews the Person to be of a suspicious Temper, envious, deceitful, turbulent. To have Teeth strong, and close together, shews the Party to be of long Life, a Desirer of Novelties, and Things that are fair and beautiful, but of a high Spirit, and one that will have his Humour in all Things; he loves to hear News, and afterwards to repeat them; and is apt to entertain any Thing into his Belief. To have Teeth thin and weak, shews a weak and feeble Man, and one of a short Life, and of a weak Apprehension; but chaste, shame-faced, tractable, and honest.

*Thus from the Teeth an Artist can portend,
Whether Mens Steps to Vice or Virtue bend.*

§ 11. Judgements drawn from the Tongue.

A Tongue too swift in Speech, shews a Man to be downright foolish, or at best but of very shallow or vain Wit. A stammering Tongue, or one that stumbles in the Mouth, signifies a Man of weak Understanding, and of a wavering Mind, quickly in a Rage, and soon pacified. A very thick and rough Tongue, denotes a Man to be apprehensive, subtle, and full of Complements, yet vain and disdainful, treacherous, and prone to impiety. A thin Tongue shews a Man of Wisdom and sound Judgement, very ingenious, and of an affable Disposition, yet sometimes timorous, and too credulous.

*No Wonder 'tis that from Mens Speech we see,
Whether or no they wise or foolish be:
But from a silent Tongue our Author tells
The secret Passions that within Men dwells.*

§ 12. Judgements to be drawn from the Voice of Men or Women.

A Great and full Voice in either Sex, shews them to be of a great Spirit, confident, proud, and wilful. A faint and weak Voice, attended with but little Breath,

Breath, shews a Person to be of a good Understanding, a nimble Fancy, a little Eater, but weak of Body, and of a timorous Disposition. A loud and shrill Voice, which sounds clearly, denotes a Person provident, sagacious, true, and ingenious, but withal capricious, vain-glorious, and too credulous. A strong Voice when a Man sings, denotes him to be of a reasonable strong Constitution, and a good Understanding, neither too penurious, nor too prodigal; also ingenious, and an Admirer of the Fair Sex. A weak and trembling Voice, shews the Owner of it to be envious, suspicious, slow in Business, feeble and fearful. A loud, shrill, and unpleasant Voice, signifies one bold and valiant, but quarellsome and injurious, and altogether wedded to his own Humours, and governed by his own Counsels. A rough and hoarse Voice, whether in speaking or singing, declares one to be a dull and heavy Person, of much Guts and little Brains. A full, and yet mild Voice, and pleasing to the Hearer, shews a Person to be of a quiet and peaceable Disposition (which is a great Virtue, and rare to be found in a Woman) and also very thrifty, and secret; not prone to Anger, but of a yielding Temper. A Voice beginning low (or in the Base) and ending high in the Treble, denotes a Person to be violent, angry, bold, and secure:

*Thus by our Voice, is to an Artist known,
Unto what Virtue or what Vice we're prone :
And he that will of r good Wife make choice,
May abuse her by observing of her Voice.*

§. 13. Judgement drawn from the Chin.

A Thick and full Chin, abounding with too much Flesh, shews a Man inclined to Peace, honest, and true to his Trust; but slow in Invention, and easy to be drawn either to Good or Evil. A picked Chin, and reasonably full of Flesh, shews a Person to be of a good Understanding, a high Spirit, and a laudable Conversation. A double Chin shews a peaceable Disposition,

position, but one dull of Apprehension, vain, credulous, a great Supplanter, and secret in all his Actions. A crooked Chin bending upwards, and picked for want of Flesh, is by the Rules of Physiognomy, according to Nature, a very bad Man; being proud, impudent, envious, threatening, deceitful, prone to Anger and Treachery, and a great Thief.

*Thus from the forehead to the Chin we've shown
How Mankind's Inclinations may be known;
From whence th' observing Reader needs must find
We're more to Evil than to Good inclin'd.*

§. 14. Judgement to be made from the Beard.

YOUNG Men have usually Hair begin to down upon their Chins at fifteen Years of Age, and sometimes sooner. These Hairs proceed from the Superfluity of Meats, the Fumes whereof ascend to their Chin and Cheeks, like Smoak to the Funnel of a Chimney; and because it cannot find an open Passage, by which it may ascend higher, it vents it self forth in the Hairs, which are called the Hair of the Beard. There are very few, or almost no Women at all that have Hair on their Cheeks; and the Reason is, those Humours which cause Hair to grow on the Cheeks of a Man, are by Women evacuated in their monthly Courses; which they have more or less, according to the Heat or Coldness of their Constitutions, and the Age and Motion of the Moon; of which we have spoken at large in the first Part of this Book. Yet sometimes Women of a hot Constitution have Hair to be seen on their Cheeks, but more commonly on their Lips, or near unto their Mouths, where the Heat most aboundeth. And where this happens, such Women are much addicted to the Company of Men, and are of a strong and manly Constitution. And a Woman who hath but little Hair on her Cheeks, or about her Mouth and Lips, is of a good Complexion, weak of Constitution, shamefaced, mild, and obedient; whereas a Woman of a more hot Complexion is quite

quite otherwise. But in a Man, a Beard well composed, and thick of Hair, signifies a Man of good Nature, honest, loving, sociable, and full of Humanity. But on the contrary, he that hath but little beard, is for the most Part naturally proud, pining, peevish, and unsociable. They who have no Beards, have always shrill and strange kind of squeaking Voices, and are of a weak Constitution; which is apparent in the Case of Eunuchs, who, after they are deprived of their Virility, are transformed from the Nature of Men into the Condition of Women.

*Of Mens and Womens Beards I might say more,
But Prudence bids me that Discourse give o'er.*

§ 15. *Of the Judgements drawn from the Ears.*

Great and thick Ears are a certain Sign of a foolish Person, of a bad Memory, and worse Understanding. But small and thin Ears shew a Person to be of a good Wit and Understanding, grave, secret, thrifty, modest, resolute, of a good Memory, and one willing to serve his Friend. He whose Ears are longer and broader than ordinary, is thereby signified to be a bold Man, uncivil, vain, foolish, serviceable to another more than himself, and a Man of small Industry, but of great Stomach.

*Who his just Praise unwillingly does bear,
Shows a good Life, as well as a good Ear.*

§ 16. *Judgments drawn from the Face either of Man or Woman.*

A Face apt to sweat on every Motion, shews the Person to be of a hot Constitution, vain and luxurious, of a good Stomach, but of a bad Understanding, and a worse Conversation. A very fleshy Face, shews the Person to be of a fearful Disposition, but a merry Heart, and withal bountiful and discreet, easy to be intreated, and apt to believe every Thing. A lean Face by the Rules of *Physiognomy*, denotes the Person to be

of a good Understanding, but somewhat capricious, and disdainful in his Conversation. A little and round Face shews a Person to be simple, very fearful, of a bad Memory, and a clownish Disposition. A plump Face and full of Carbuncles, shews a Man to be a great Drinker of Wine, vain, daring, and soon intoxicated. A Face red, or high coloured, shews a Man to be much inclined to Choler, and one that will be soon angry, and not easily pacified. A long and lean Face, shews a Man to be bold both in Speech and Action, but withal foolish, quarrellsome, proud, injurious, and deceitful. A Face every way of a due Proportion, denotes an ingenious Person, one fit for any Thing, and very much inclined to what is good. One of a broad, full, fat Face, is by the Rules of Physiognomy of a dull, lumpish, heavy Constitution, and for that one Virtue has three Vices. A plain flat Face without any Rising, shews a Person to be very wise, lovely, and courtly in his Carriage, faithful to his Friend, and patient in Adversity. A Face sinking down a little, with Creases in it, inclining to Leanness, denotes a Person to be very laborious, but envious, deceitful, false, quarrellsome, vain, and silly, and of a dull and clownish Behaviour. A Face of a handsome Proportion, and more inclining to Fat than to Lean, shews a Person just in his Actions, true to his Word, civil and respectful in his Behaviour, of an indifferent Understanding; and of an extraordinary Memory. A crooked Face, long and lean, denotes a Man endued with as bad Qualities, as the Face is with ill Features. A Face broad about the Brows, and sharper and less as it grows toward the Chin shews a Man simple, and foolish in managing his Affairs, vain in his Discourse, envious in his Nature, deceitful, quarrellsome, and rude in his Conversation. A Face well coloured full of good Features, and of an exact Symmetry and just Proportion in all its Parts, by which it is delightful to look upon, is commonly the Index of a fairer Mind; and shews a Person to be well disposed; but withal declares that Vertue is not so impregably seated there, but that by strong Temptations

tations (especially of the fair Sex) it may be supplanted, and overcome by Vice. A pale Complexion shews the Person not only to be sickly, but very malicious, treacherous, false, proud, presumptuous and extremely unfaithful. A Face well coloured, shews the Person to be of a Praise-worthy Disposition, and a sound Complexion; easie of Belief, and respective to his Friend; ready to do any Man a Courtesie; and very easie to be drawn to any Thing.

*Thus Physiognomy reads in each Face,
What Vice or Virtue w're most prone t' embrace;
For in Man's Face there hardly is a Line,
But of some inward Passion is a Sign.
And he that reads this Section o'er, may find
The fairest Face has still the cleanest Mind.*

§. 17. *Of Judgements drawn from the Head in General,
either of Man or Woman.*

A Great Head, and round withal, denotes a Person to be secret, and of great Application in Carrying on of Business, and also ingenious, and of a large imaginative Faculty and Invention: and likewise laborious, constant; and honest. The Head whose Gullet stands forth, and declines towards the Earth, signifies a Person thrifty, wise, peaceable, secret, of a retired Temper, and constant in the Management of his Affairs. A long Head and Face, and great withal, denotes a vain, foolish, and idle Person, a News-carrier, credulous, and very envious. To have one's Head always shaking, and moving from one Side to another, denotes a shallow weak Person, unstable in all his Actions, given to Lying, a great Deceiver, a great Talker, and prodigal in his Fortunes. A big Head and broad Face, shews a Man to be very couragious, a great Hunter after Women, very suspicious, bold and shameless. He who hath a very big Head, but not so proportionable as it ought to the Body. if he hath a short Neck and crooked Gullet, is generally a Man of a shrewd Apprehension, wise, secret, ingenious, of a sound Judgment,

ment, faithful, true, and courteous to all. He who hath a little Head, and a Long slender Throat, is (for the most part) a Man very weak, yet apt to learn, but unfortunate in his Actions. And so much shall suffice with respect to Judgements from the Head and Face.

CHAP. III.

Of Judgements drawn from several other Parts of Man's Body, &c.

IN the Body of Man, the Head and Face are principal Parts, being the Index that Heaven has laid open to every one's View to make a Judgement therefrom; and therefore I have been the larger in my Judgements from the several Parts thereof: But as to other Parts, I shall be much more brief, as not being so obvious to the Eyes of Men. yet I shall proceed in order.

The *Throat*, if it be white, whether it be fat or lean, shews a Man to be vain-glorious, timorous, wanton, and very much subject to Choler. If the Throat be so thin and lean, that the Veins appear, it shews a Man to be weak, slow, and of a dull and heavy Constitution.

A long Neck shews one to have long and slender Feet, and that the Person is stiff and inflexible either to Good or Evil. A short Neck shews one to be witty and ingenious, but deceitful and inconstant, well skilled in the Use of Arms; that yet cares not to use them, but is a great Lover and Admirer of Peace and Quietness.

A lean *shoulder-bone*, signifies a Man to be weak, timorous, peaceable, not laborious, and yet fit for any Employment. He whose Shoulder bones are of a great Bigness, is commonly, by the Rules of Physiognomy, a strong Man; faithful, but unfortunate; somewhat dull of Understanding, very laborious, a great Eater and Drinker, and one equally contented in all Conditions. He, whose Shoulder-bones seem to be smooth, is by the Rule of Nature, modest in his Looks, and temperate in all his Actions, both at Bed and Board. He whose

and which indeed is reckoned the principal, is called the Line of Life; this Line incloses the Thumb, separating it from the Hollow of the Hand. The next to it, which is called the Natural Line, takes its Beginning from the Rising of the Fore-finger, near the Line of Life, and reaches to the Table Line, and generally makes a Triangle thus: Δ The Table Line, commonly called the Line of Fortune, begins under the little Finger, and ends near the middle Finger. The Girdle of *Venus*, which is another Line so called, begins near the first Joint of the little Finger, and ends between the fore Finger and the middle Finger. The Line of Death is that which plainly appears in a Counter Line to that of Life; and is by some called the Siller-line ending usually as the other ends: For when the Line of Life is ended, Death comes, and it can go no further. There are also Lines in the fleshy Parts, as in the Ball of the Thumb, which is called the Mount of *Venus*; under each of the Fingers are also Mounts, which are each one governed by a several Planet; and the Hollow of the Hand is called the Plain of *Mars*: Thus,

*The Thumb we to Dame Venus Rule commit,
Jove the fore Finger swayes as he thinks fit:
Old Saturn does the middle Finger guide:
O'er the Ring Finger Sol does still preside:
The outside Brawn pale Cynthia does direct,
And into th' Hollow Mars does most inspect:
The little Finger does to Merc'ry fall,
Which is the nimblest Planet of them all.*

I now proceed to give Judgement from these several Lines: And in the first place, take notice that in *Palmistry* the left Hand is chiefly to be regarded; because therein the Lines are most visible, and have the strictest Communication with the Heart and Brain. Now having premised this, in the next Place observe the Line of Life, and if it be fair, extended to its full Length, and not broken with an Intermixture of Cross Lines, it shews long Life and Health; and it is the same if a double Line of Life appears, as there sometimes does. When the Stars appear in this Line, it is a signifier of great Losses and Calamities: If on it there be the Figure of two O's or a Y, it threatens the Person with Blindness: If it wraps it self about the Table Line, then does it promise Wealth and Honour to be attained by prudence and industry. If the Line be cut or jagged at the upper-end, it denotes much Sicknes. If this Line be cut by any Lines coming from the Mount of *Venus*, it declares the Person to be Unfortunate in Love and Business also, and threatens him with sudden Death. A Cross between the Line of Life and the Table Line, shews the Person to be very

and charitable, and of a noble Spirit. Let us now see the Signification of the Table Line.

The *Table Line*, when broad, and of a lovely Colour, shews a healthful *Constitution*, and a quiet and contented Mind, and of a courageous Spirit: But if it have Crosses towards the little Finger, it threatens the Party with much Affliction by Sicknes. If the Line be double, or divided into three parts in any of the Extremities, it shews the Person to be of a generous Temper, and of a good Fortune to support it; but if this Line be forked at the End, it threatens the Person shall suffer by Jealousies, and Doubts, and with the Loss of Riches got by Deceit. If three Points such as these . . . are found in it, they denote the Person prudent and liberal, a Lover of Learning, and of a good Temper. If it spreads it self towards the fore and middle Finger, and ends blunt, it denotes Preferment. *Let us now see what it signified by.*

The *Middle Line*. This Line has in it oftentimes (for there is scarce one Hand in which it varies not) divers very significant Characters. Many small Lines, between this and the Table-line, threaten the Party with Sicknes, but also give him Hopes of Recovery. A half Cross branching into this Line, declares the Person shall have Honour, Riches, and good Success in all his Undertakings. A half Moon denotes cold and watry Distempers; but a Sun or Star upon this Line, promises Prosperity and Riches; This Line double in a Woman, shews she will have several Husbands, but without any Children by them.

The *Line of Venus*, if it happens to be cut or divided near the Fore-finger, threatens Ruin to the Party, and that it shall befall him by means of lascivious Women, and bad Company: Two Crosses upon this Line, one being on the Fore-finger, and the other bending towards the little Finger, shews the party to be weak, and inclined to Modesty and Virtue; indeed it generally denotes Modesty in Women, and therefore those who desire such Wives, usually chuse them by this Standard.

The *Liver-Line*, if it be straight, and crossed by other Lines, shews the Person to be of a sound Judgement, and a piercing Understanding: But if it be winding, crooked, and bending outward, it shews Deceit and Flattery, and that the Party is not to be trusted. If it makes a Triangle Δ , or Quadrangle \square , it shews the Person to be of noble Descent, and ambitious of Honour and Promotion. If it happens that this Line and the middle Line begin near each other, it denotes the Person to be weak in his Judgement, if a Man; but if a Woman, danger by hard Labour.

The *Plain of Mars* being in the hollow of the Hand, most

of the Lines pass through it, which render it very significant. This *Plain* being hollow, and the Lines being crooked and distorted, threaten the Party to fall by his Enemies. When the Lines beginning at the Wrist, are long within the Plain, reaching the Brawn of the Hand, they shew the Person to be one given to Quarelling, often in Broils, and of a hot and fiery Spirit, by which he shall suffer much Damage. If deep large Crosses be in the middle of the *Plain*, it shews the Party shall obtain Honour by Martial Exploits; but if it be a Woman, that she shall have several Husbands, and easy Labour with her Children.

The *Line of Death* is fatal, when any Crosses or broken Lines appear in it; for they threaten the Person with Sickness and a short Life. A clouded Moon appearing therein, threatens a Child-bed Woman with Death. A bloody Spot in the *Line*, denotes a violent Death. A Star like a Comet, threatens Ruin by War, and Death by Pestilence. But if a bright Sun appears therein, it promises long Life and Prosperity.

As for the *Lines in the Wrist*, being fair, they denote good Fortune; but if crossed and broken, the contrary.

Thus much with respect to the several Lines in the Hand: Now as to the Judgement to be made from the Hand itself; if the Hand be soft and long, and lean withal, it denotes the Person of a good Understanding, a Lover of Peace and Honesty, discreet, serviceable, a good Neighbour, a Lover of Learning. He whose Hands are very thick, and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his Anger. He whose Hands are full of Hairs, and those Hairs thick, and great ones, if his Fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull Understanding, and more foolish than wise. He whose Hands and Fingers do bend upwards, is commonly a Man liberal, serviceable, a Keeper of Secrecy, and apt, to his power (for he is seldom fortunate) to do any Man a Courtesie. He whose Hand is stiff, and will not bend at the upper Joynts near to his Finger, is always a wretched miserable Person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private Interest.

And thus much shall suffice to be said of Judgements in Physiognomy taken from the Hands

*Thus he that Nature rightly understands,
May from each Line imprinted in his Hands,
His future Fate and Fortune come to know,
And in what Path it is his Feet shall go:
His secret Inclinations he may see,
And to what Vice he shall addicted be;*

*To th' End that when he looks into his Hand,
He may upon his Guard the better stand ;
And turn his wandering Steps another Way,
When e'er he finds he does from Virtue stray.*

CHAP. V.

*Judgements according to Physiognomy drawn from the several
Parts of the Body, from the Hands to the Feet.*

A Large and full Breast shews a Man valiant and courageous, but withal proud, and hard to deal with ; quickly angry ; and very apprehensive of an Injury. He whose Breast is narrow, and which riseth a little in the Middle of it, is by the best Rules of Physiognomy of a clear Spirit, of great Understanding, good in Counsel, very faithful, clean both in Mind and Body ; yet as an Allay to all this, he is soon Angry, and inclined long to keep it. He whose Breast is somewhat hairy, is very luxurious, and serviceable to another. He who has no Hairs upon his Breast, is a Man weak by Nature, of a slender Capacity, and very timorous, but of a laudable Life and Conversation, inclined to Peace and much retired to himself.

The Back or the Chine Bone, if the Flesh be any thing hairy and lean, and higher than any other Part that is behind, signifies a Man shameless, beastly, and withal malicious. He whose Back is large, big, and fat, is thereby denoted to be a strong and stout Man, but of a heavy Disposition, vain, slow, and full of Deceit.

A Man who has a great Paunch or Belly stretching out, is one that, by the Rules of Physiognomy, is apt to have a good Opinion of himself, a great Eater, and a greater Drinker, slow in undertaking, and slower in prosecuting what he undertakes ; yet very magnanimous, and indifferent honest. He whose Belly is but little, is for the most part a laborious Man, constant in his Undertakings, sagacious, of a good Understanding, and sound Judgement. He whose Belly is very hairy, that is to say from the Navel downwards, is denoted thereby to be very talkative, bold, apprehensive, witty, a lover of Learning and Eloquence, and speaks well himself, noble in his Resolutions, but not very fortunate.

He or she whose Belly is lost over all the Body, is weak, listless, and fearful upon little or no Occasion, of a good Understanding, and an excellent Invention, but little Eaters, faithful, but of a various Fortune, and meets with more Adversity than Prosperity. He whose Flesh is rough and hard, is a Man of strong Constitution, and very bold, but vain, proud, and of a cruel Temper. A Person whose Skin

is

is smooth, fat, and white, is a Person, curious, vain-glorious, timorous, shame-faced, malicious, false, and too wise to believe all he hears.

Thick *Ribs*, and fleshy, signify once of a strong Constitution, but dull, slow, heavy, and foolish. One whose *Ribs* are thin and hollow, and destitute of much *Flesh*, is for the most part of a weak Constitution, not made to endure Labour, apprehensive, honest, and conscientious.

A *Thigh* full of Hair, and the *Hair* inclin'd to curl, signifies one lusty, licentious, fit for Copulation: *Thighs* with but little *Hair*, and those soft and slender, shews the Person to be reasonably chaste, and one that has no great Desire to venereal Pleasures, and who will have but few Children.

Hips that are fleshy, denote the Person to be bold, strong, and prodigal: And this appears not only in human Kind, but in several Fowls that are fleshy in those Parts, as the Cock, the Hawk, and others. But on the contrary, *Hips* thin and lean, signify the Party to be weak, timorous, and unfit for hard Labour.

Knees that are full and fat, do signify a Man to be liberal, but very fearful, vain, and not able to endure any great Labour: But he whose *Knees* are lean, and the *Bones* thereof do easily appear, is strong, bold, industrious, not apt to be tired, a good Footman, and one that delights to travel.

The *Legs* of both Men and Women have a fleshy Substance behind, which are called *Calves*, which *Nature* hath given them (as in our Book of living Creatures we have observed) in Lieu of those long Tails, which most other Creatures have pendant behind. Now a great *Calf*, and he whose *Legs* are of a great *Bone*, and hairy withal, denote the Person to be strong, bold, secure, dull in Understanding, and slow in Business, inclin'd to Procreation, and for the most part fortunate in his Undertakings. Little *Legs*, and but little *Hair* on them, shews the Person to be weak, fearful, of a quick Understanding, and neither luxurious at Bed nor Board. He whose *Legs* do much abound with *Hairs*, shews he has great Store in another place, and that he is lustful and luxurions, strong, but unstable in Resolutions, and abounding with ill Humours.

The *Joints of the Feet*, if they be broad and thick, and stand out withal, signify the Person to be shame-faced, fearful, weak, and not apt to endure Hardship, or much Labour; but withal very faithful, apprehensive of any thing, and kind to his Friend. He or she, the *Nails* of whose *Feet* are crooked like *Faulcons*, is a Person of a malicious, greedy, and ravenous Disposition; but those whose *Nails* of their *Feet* are of a competent Length and Thickness, and a little reddish withal, are by Nature bold, strong, and high spirited.

The Feet of either Man or Woman, if broad and thick with Flesh, and long in Figure, especially if the Skin feels hard, they are by Nature of a strong Constitution, and a gross Nutriment, but of a weak Intellect, which renders their Undertakings vain: But Feet that are thin and lean, and of a soft Skin, shew the Person to be but weak of Body, but of a strong Understanding, and of an excellent Wit.

The Nail of a Foot belongs to Man or Woman, but Talons or Claws are proper to Birds only and Beasts. And even Nails in *Men or Women*, are not without their Signification in Physiognomy: For Nails that are long, thin, and of a good Colour, do shew either Man or Woman to be of a good Condition, and of a good and sound Disposition of Body: Besides, where the Nails are thus long and thin, it shews that the Mother of that Person fed on Things of a good Nourishment, and on no Meats that were over-salted, or unseasoned. Those whose Nails are white, with some Mixture of Redness, are healthful Persons; and those whose Nails are gross, and of another Colour, are for the most part sickly and weak.

The Heels, when little and lean, shew a Person apt to entertain Fear, upon any light Occasion, and also denote Weakness and Simplicity. When the Heels are full, that is to say, great and thick, it is a Sign the Person is bold, strong and courageous, and apt to endure Labour.

The Soles of the Feet do administer plain and evident Signs whereby the Dispositions and Constitutions of Men and Women may be known, as do the Palms of their Hands; being as full of various Lines, by which Lines all the Fortunes, or the Misfortunes of Man or Woman may be known, and their Manners and Inclinations made plainly to appear. But this in general we may take Notice of, that many long Lines and Strokes, do presage many Afflictions, and a very troublesome Life, attended with much Grief and Toil, Care, Poverty, and Misery; but short Lines if they are thick and full of cross Lines, are yet worse in every Degree. Those, the Skin of whose Soles is very thick and gross, are for the most part able, strong, and venturous. Whereas on the contrary, those the Skin of whose Soles of their Feet is thin, are generally weak and timorous.

I shall now, before I conclude (having given an Account of what Judgement may be made by observing the several Parts of the Body, from the Crown of the Head to the Sole of the Feet) give an Account of what Judgements may be drawn by the Rules of Physiognomy from Things Extraneous to the Body, among which I reckon those Excrescences which are found upon many: and which indeed to them are Parts of the Body, but are so far from being necessary Parts, that

that they are the Deformity and Burden of it ; and afterwards say something of those Habits of the Body by which Persons distinguish themselves.

1. Of Crooked and Deformed Persons.

A Crooked Breast or Shoulder, or the Exuberance of Flesh in the Body either of Man or Woman, signifies the Person to be extremely parsimonious and ingenious, and of a great Understanding, but very covetous, and scraping after the Things of the World ; attended also with a very bad Memory, being also very deceitful and malicious : They are seldom in a Medium, but either very virtuous, or extremely vicious. But if the Person deformed hath an Excrescence on the Breast instead of the Back, he is for the most part of a double Heart, and very mischievous.

2. Of the diverse Manners of Going, and particular Postures both of Men and Women.

HE or she that goes slowly, making great Steps as they go, are generally Persons of bad Memory, and dull of Apprehension, given to loitering, and not apt to believe what is told them. He who goes apace, and makes short Steps, is for the part quick in all his Undertakings, swift in his Imagination, and nimble in the Disposition of his Affairs. He who makes wide and uneven steps, and goes side-long withal, is one of a greedy, sordid Nature, subtil, malicious, and wise to do Evil.

3. Of the common Gate and-Motion either in Man or Woman.

EVERY Man hath a certain kind of Gate and Motion to himself, and so in a Manner hath every Woman : For a Man to be shaking his Head, or using any light Motion with his Hands or Feet when he should be retired : This Man, whether he stands, or sits, or speaks, is always accompanied with an extravagant Motion unnecessary, superfluous, unhandsome. Now this Man by the Rules of Nature and Physiognomy, is a Man vain, unwise, unchaste, a Detractor, untable and unfaithful. He or she whose Motion is not much when discoursing with any one, is for the most part wise and well-bred, and fit for any Employment, ingenious and apprehensive, frugal, faithful, and industrious in Business. He whose Posture is forward and back, or as it were whisking up and down, and mimical, is thereby denoted to be a vain silly Person, of a heavy and dull Wit, and very malicious. He whose Motion is lame and limping, or any otherwise imperfect, or that counterfeits an Imperfection, is denoted to be envious, covetous, and malicious, false, and detracting.

4. Judgements drawn from the Stature of a Man.

Phyſiognomy draws ſeveral Judgements alſo from the Stature of a Man, which take as followeth: If a Man be upright and ſtraight, and inclined rather to Leanness than Fat, it ſhews him to be bold, cruel, proud, clamorous, hard to pleaſe, and harder to be reconciled when diſpleaſed; very ſugal, deceitful, and in many Things malicious. To be of a ſtill Stature, and corpulent with it, denotes him to be not only handſome, but valiant alſo, but of no extraordinary Underſtanding, and which is worſt of all, ungrateful and treaſonable. He who is extremely tall, and very lean and thin, is a plodding, projecting Man that deſigns no Good himſelf, and ſuſpects every one to be as bad as himſelf, importunate to obtain what he deſires, and extremely wedded to his own Humours. He who is thick and ſhort, is vain, envious, ſuſpicious, and very ſhallow of Apprehenſion, eaſy of Belief, but very long before he will forget an Injury. He who is lean and ſhort, but upright withal, is by the Rules of *Phyſiognomy*, wiſe and ingenious, bold and Confident, of a good Underſtanding, but of a deceitful Heart. He who ſtoops as *he goes*, not ſo much by Age as Cuſtom, is very laborious, a Retainer of ſecrets, but very incredulous, and not eaſy to believe every vain Report he hears. He that goes with his Belly ſtretching forth, is ſociable, merry, and eaſily to be perſuaded.

5. General Observations worthy of Note.

When you find a red Man to be faithful, a tall Man to be wiſe, a fat Man to be ſwift of Foot, a lean Man to be a Fool, a handſome Man not to be proud, a poor Man not to be envious, a whitely Man to be wiſe, one that talks in the Noſe to ſpeak without ſnuffling, a Knave to be no Lyar, an upright Man not to be bold and hearty to his own Loſs, one that *drawls when he ſpeaks* not to be crafty and circumventing; a Man of hot Conſtitution, and full of Hair on his Beak and Body, not to be luſtful; one that winks on another with his Eyes, not to be falſe and deceitful; one that knows how to ſhuffle his Cards, to be ignorant how to deal them; a rich Man to be prodigal, a Sailor and Hangman to be pitiful, a poor Man to build Churches, a Higlir not to be a Lyar, and Praiſer of his Ware, a Buyer not to find fault with, and undervalue that he would willingly buy; a Quack Doctor to have a good Conſcience both to God and Man; a Bailiff, or Catch-pole, not to be a merciless Villain; an Hoſteſs not to over-reckon you, and an Uſurer to be charitable; then ſay you have found a Prodigy, or Men acting contrary to the common Courſe of their Nature.

C H A P. VI.

Of the Powers of the Celestial Bodies over Men and Women.

HAVING spoken thus largely of Physiognomy, and the Judgements given thereby concerning the Dispositions and Inclinations of Men and Women, drawn by the said Art from every Part (yea, even from the *Excrescences*) of the Bodies of Men and Women, it will be convenient here, to shew how all these *Things* come to pass: And how it is that the secret Inclinations, and future Fates of Men and Women may be known from the Consideration of the several Parts of their Bodies. This ariseth from the Power and Dominion of Superiour Powers over Bodies Inferiour: By superiour Powers I understand the twelve Sigos of the Zodiack, whose Signs, Characters, and signification, are these that follow.

1. *Aries*, ♈, a Ram, which governs the Head and Face.
2. *Taurus*, ♉, a Bull, which governs the Neck.
3. *Gemini*, ♊, the Twins, which governs the Hands and Arms.
4. *Cancer*, ♋, a Crab, which governs the Breast and Stomach.
5. *Leo*, ♌, A Lion, which governs the Back and Heart.
6. *Virgo*, ♍, A Virgin, who governs the Belly and Wels.
7. *Libra*, ♎, A pair of Ballances, which governs the Reins and Loyns.
8. *Scorpio*, ♏, A Scorpion, he governs the Secret Parts.
9. *Sagitary*, ♐, A Centaur, with Bow and Arrows; who governs the Thighs.
10. *Capricorn*, ♑, A Goat, he governs the Knees.
11. *Aquarius*, ♒, A young Man pouring out a Cup of Water, he governs the Legs.
12. *Pisces*, ♓, a Fish, he governs the Feet,



All which are exactly presented to the Eye by this Figure.

It is here farthermore necessary to let the Reader know that the Antients have divided the Celestial Spheres into twelve Parts, according to the Number of these Signs, which are termed Houses; and have placed the twelve Signs into the twelve Houses; as in the first House *Aries*, in the second *Taurus*, in the third *Gemini* &c. And besides their assigning the twelve Signs to the twelve Houses, they allotted to each House its proper Business.

To the first House they give the Signification of Life;

The second has the Signification of Wealth, Substance or Riches;

The third is the Mansion of Brethren;

The fourth the House of Parentage;

The fifth is the House of Children;

The sixth is the House of Sickness or Diseases;

The seventh is the House of Wedlock, and also of Enemies, because oftentimes a Wife or Husband proves the worst Enemy;

The eighth is the House of Death;

The ninth is the House of Religion;

The tenth is the Significator of Honour;

The eleventh of Friendship;

The twelfth is the House of Affliction and Woe.

All which are comprehended in the following Verses :

*First House shews life, the second Wealth doth give ;
The third, how Brethren, fourth how Parents live ;
Issue the fifth, the sixth Disease does bring ;
The seventh Wedlock, and the eighth Death's Sting ;
The ninth Religion, the tenth Honour shows ;
Friendship th' eleventh, and the twelfth our Woes.*

Now, *Astrologically* speaking, a House is a certain Space in the Heaven or Firmament, divided by certain Degrees, through which the Planets have their Motion ; and in which they have their Residence, and are situate. And these Houses are divided by thirty Degrees, for every Sign has so many Degrees. And these Signs or Houses are called the Houses of such and such Planets as make there Residence therein, and are said to delight in them, and as they are posited in such and such Houses, are said to be either dignified, or debilitated. For tho' the Planets in their several Revolutions go through all the Houses, yet there are some Houses which they are more properly said to delight in : As for Instance, *Aries* and *Scorpio* are the Houses of *Mars*, *Taurus* and *Libra* of *Venus*, *Gemini* and *Virgo*, of *Mercury* ; *Sagittarius* and *Pisces* are the Houses of *Jupiter*, *Capricorn* and *Aquarius* are the Houses of *Saturn* ; *Leo* is the House of the Sun, and *Cancer*, is the House of the Moon.

Now to sum up all, and shew how this concerns Physiognomy, it is thus : As the Body of Man, as we have shewed, is not only governed by the Signs and Planets, but every Part is appropriated to one or other of them, so according to the particular Influences of each Sign and planet so governing, is the Disposition, Inclination and Nature of the Person governed : For as such and such Marks and Tokens do shew a Person to be born under such a Planet, so according to the Nature, Power, and Influences of the Planet is the Judgement to be made of that Person. By which the Reader may see that the Judgements drawn from Physiognomy are grounded upon a certain Verity.

The End of Aristotle's Master-Piece.

Family Physician;

*Being Choice and Approved REMEDIES
for all the several DISTEMPERS in-
cident to Humane Bodies.*

For the Apoplexy.

Take Man's Skull prepared, Powder of the Roots of Male Peony, of each an Ounce and half; Contrayerva, ballard Dittany, Angelica, Zedoary; of each two Drams: Mix and make a Powder; add thereto two Ounces of candid Orange and Lemon-peel, beat all together to a Powder, whereof you may take half a dram, or a dram.

A Powder for the Epilepsy, or Falling Sickness.

Take of Opopanax, crude Antimony, Dragon's Blood, Castor, Peony-seeds, of each an equal Quantity; make a subtle Powder: The Dose from half a Dram in black-cherry Water. Before you take it, the Stomach must be cleansed with some proper Vomit, as that of *Mynsicht's*, Emetick Tartar, from four Grains to six: If for Children, Salt of Vitriol, from a Scruple to half a Dram.

A Vomit for swimming in the Head.

Take Cream of Tartar half a Scruple, Castor two Grains; Mix all together for a Vomit, to be taken about four a Clock in the Afternoon. At Night going to Bed, it will be very proper to take a Dose of the Apostolick Powder.

For an Headach of a long standing.

Take the Juice, or Powder, or distill'd Water of Hoglice, and continue the Use of it.

For Spitting of Blood.

Take Conserve of Comfrey, and of Hipps, of each an Ounce and half: Conserve of red Roses, three Ounces, Dragon's Blood a Dram, Species of Hyacinth two Scruples, red Coral a dram: Mix, and with Syrup of red Poppies make a soft Electuary. Take the Quantity of a Walnut, Night and Morning.

A Powder against vomiting.

Take Crab's Eyes, red Coral, Ivory, of each two drams; burnt Harts-horn one Dram, Cinnamon and red Saunders, of each half a Dram: Make of all a subtle Powder, and take half a Dram as you see Occasion.

For a Looseness.

Take of Venice Treacle and Diacordium, of each half a dram in warm Ale, Water gruel, or what you best like, last at Night going to bed.

For the Bloody Flux.

First take a dram of Powder of Rhubarb in a sufficient Quantity of Conserve of red Roses, in the Morning early: Then at Night take of torrify'd or roasted Rhubarb, half a dram, diacordium a dram and half, Liquid Laudanum cydoniated, a scruple: Mix, and make a Bolus.

For an Inflammation of the Lungs.

Take Carious water ten Ounces, Water of red Poppies three Ounces, Syrup of Poppies an Ounce; Pearl prepared a Dram: Make a Julep, and take six Spoonfuls every fourth Hour.

Pills very profitable in an Asthma.

Take Gum Armoniac and Edellium dissolved in Vinegar of Squills, of each half an Ounce; Powder of the Leaves of Hedge Mustard and Savory, of each half a dram, Flowers of Sulphur three drams, and with a sufficient quantity of Syrup of Sulphur, make a Mass of small Pills; three whereof take every Evening.

An Electuary for the Dropsy.

Take choice Rhubarb one Dram, Gum Lac prepared two Drams; Xyloaloes, Cinnamon, long Birthwort, of each half a Dram; Raisins of the Sun stoned, Fisticks, of each half an Ounce; the best English Saffron, half a Scruple: With Syrup of Cichory and Rhubarb make an Electuary. Take the Quantity of a Nutmeg, or a small Walnut, every Morning fasting.

For a Weakness in Women.

After a gentle Purge or two, take the following Decoction, viz. A Quarter of a Pound of Lignum Vitæ, Sassafras half a Quarter of a Pound, Raisins of the Sun half a Pound, Liquorish sliced, two Ounces; boyl all in six Quarts of Water to a Gallon; strain and keep it for Use. Take half a Pint first in the Morning, fasting two Hours after; another at four a Clock in the Afternoon; the third last at Night going to bed.

A Clyster proper in a Pluresie.

Take clean French Barley a Handful, Leaves of Mallows, Mercury, Violets, of each a Handful and a half; twelve Damask Prunes; boyl all in a sufficient Quantity of Water to a Pint and half; when strained add an Ounce and half of fresh Cassia and red Sugar, with the Yolk of an Egg. This may be injected every other Day.

An Ointment for the same.

Take Oyl of Violets, or sweet Almonds, of each an Ounce; with

with Wax and a little Saffron, make an Oyntment; Warm it, and bathe it upon the Part affected.

An Ointment for the Itch.

Take sulphur Vive in Powder, half an Ounce; Oyl of Tartar per deliquium, a sufficient Quantity. Oyntment of Roses, four Ounces; make a Liniment, to which add a scruple of Oyl of Rhodium to aromatize it, and rub the Parts affected with it.

For a running Scab.

Take two Pounds of Tar, incorporate it into a thick Mass with good sifted Ashes: boyl the Mass in Fountain-water, adding Leaves of Ground-Ivy, white Hore-hound, Fumitory, Roots of Sharp pointed dock, and of Elecampane, of each four Handfuls; make a Bath to be used with Care of taking Cold.

For Worms in Children.

Take Wormseed, half a Dram; Flower of Sulphur, a Dram; Sal-prunella, half a Dram: Mix, and make a Powder. Give as much as will lye upon a silver Threepence Night and Morning in Grocer's Treacle or Honey. Or for People grown up, you may add a sufficient Quantity of Aloes Rosat, and so make them up into Pills, three or four thereof may be taken every Morning.

For the Gripes in Children.

Give a Drop or two of the Oil of Aniseeds in a Spoonful of Panada, Milk, or what else you think fit.

For Fevers in Children.

Take Crab's Eyes, a Dram; Cream of Tartar, half a Dram; white Sugar-candy finely powdered, the Weight of both: Mix all very well together, and give as much as will lye upon a silver Threepence, in a Spoonful of Barley-water, or Sack-whey.

An Electuary for the Scurvey.

Take Conserves of Fumitory, Roman Wormwood, Scurvygrass, of each two Ounces: Powder of the Roots of Angelica, Winter's Cinnamon, Aron Root, of each two Drams; Powder of Crab's Eyes: a Dram; Species diatriion Santalon, a Dram and a half; Salt of Wormwood two Drams; with a sufficient Quantity of Syrup of the Juice of Citron-peel, make an Electuary. Take the Quantity of a Nutmeg Night and Morning, drinking after it a good Draught of clarified Whey.

For Heat of Urine.

Take Roots of Mallows a Pound, Leaves of Mallows and Marsh-mallows, of each two handfuls; boyl them in six Quarts or Barley-water to a Gallon, strain and sweeten it with Syrup of Marsh-mallows, and drink it as common Drink.

A Broth for Melancholly Persons.

Take Chicken broth, wherein are boiled the Roots of Butcher's-broom, Chervil, Polypody, the Leaves of Scolopendrium, Hart's Tongue, and Ceterach: Take a draught every Morning, at five a Clock in the Afternoon, and last at Night, dissolving in each draught half a dram of Cream of Tartar, and ten Grains of Salt of Wormwood.

A Purging Broth for an Asthma.

Take Roots of Florentine Orrice, Elecampane, of each a Dram and half; leaves of Colt's Foot, Hyssop, of each a handful; Raisins of the Sun cleaned, liquorish sliced, of each two Drams; Figs in number four, choice Sena three Drams, Roots of Polypody of the Oak, and Seeds of bastard Saffron, of each half an Ounce; Anniseeds a Dram and half; boyl them with the third or fourth Part of an old Cock. Make broth to be taken in the Morning, at five in the Afternoon, and last at Night, for twelve or fourteen Days successively.

For spitting of Blood.

Take Conserve of Hips and Comfrey, of each an Ounce and a half; of Red Roses three Ounces, Dragon's Blood a Dram, Red Coral a Dram, Species of Hyacinth, two Scruples: With a sufficient Quantity of Syrup of red Poppies, make a soft Electuary: Take a Dram and half at Night, and early in the Morning, drinking after it a Draught of the following Julep.

Take Frogspawn-water, Plantain-water, of each three Drams; Syrup of Red Roses, and Syrup of Coral, of each an Ounce; Dragons Blood two Scruples; mix and take as before directed.

A Decoction for an Inflammation of the Lungs.

Take shavings of Hart's-horn and Ivory, of each three Drams; Grass roots three Ounces, Raisins of the Sun stoned, an Ounce and half; Liquorish two Drams; boyl them in three Pounds of Water to two: When strained, add Syrup of Violets an Ounce, Salprunella a dram; take three or four Ounces thrice a Day.

A Diet-drink for the Vertigo, or swimming of the Head.

Take small Ale, and boil in the Leaves of the Mistletoe of the apple tree, Roots of Male-peony, Peony flowers; then put it into a Vessel of four Gallons, in which hang a Bag with half a Pound of Peacock's Dung, and two Drams of Cloves bruised; Drink it as common Drink.

A Distilled Water for a confirmed Pthifick.

Take Leaves of Ground Ivy five Handfuls; Nutmegs sliced, in number six; Crumbs of White bread two Pounds, Scalls, half boyled and sliced, three Pounds; Milk from off this three or four times a Day; You may sweeten it with Sugar of Pearl, or Roses.

A Quieting Night draught when the Cough is violent.

Take of Water of Green Wheat six Ounces, Syrup of Discordium three Ounces: Mix, take two or three Spoonfuls going to Bed, every Night, or every other Night.

For the Dropsy Anasarca.

After due Purgation take the following Diet-drink, viz. Take Roots of Florentine Orris, Calamus Aromaticus, Escampanelesier Galangal, of each an Ounce and half: Shavings of Lignum Vitæ and Sassafras of each four Ounces; Bay-berries and Juniper-berries, of each two Ounces; Seeds of Annis, Coriander, Caraways, Sweet Fennel, Dill, of each an Ounce; Cubebs and Long Pepper, of each an Ounce and half; Nutmegs, Ginger and Clove, of each half an Ounce; Jamaica Pepper two Ounces, the dry Leaves of Agrimony, Calamint, Wood-sage, of each a Handful; Liquorish three Ounces. After you have sliced and bruised them, boyl them in four Gallons of Spring-water to the Half, strain and bottle it for common drinking.

A Physical Ale for the same.

Take Shavings of Sassafras three Ounces, Roots of the lesser Galangal an Ounce, Carrot-seeds and Juniper-berries of each an Ounce and half, white Albes of Broom cleaned, two Pounds: Put all into a Bag, and hang it in four Gallons of new Ale or Wort, let it stand six or seven Days, then you may begin to drink of it.

For the Dropsy Ascites.

Take the Leaves of Sea-bindweed, and Hedge-hyssop of each a Handful; Roots of Dwarf-elder, and Domettick Orris; of each an Ounce and a half; Roots of Asarabacca and wild Cucumbers, of each two Ounces; Roots of lesser Galangal six Drams, Jalop half an Ounce, Elaterium three Drams, Cubebs two Drams, slice and bruise all, then add to them three Pounds of tartarised Spirit of Wine, put them in a Sand-heat for two Days: Then strain very clear, of which you may take the Quantity of two or three spoonfuls in a proper Vehicle.

For a Tympany Dropsy.

Take Roots of Chervil, and candyed Eringo-roots, of each an

an ounce; roots of butchers broom, two ounces; grass-roots, three ounces; shavings of ivory and harts horn, of each two drams and a half; burdock-seeds three drams, boyl them in three pound of spring water to two. While the strain'd liquor is hot, pour it upon the leaves of water cresses and goose-grass bruise'd, of each a handful, adding a pint of rhenish wine: Make a close infusion for two hours, then strain out the liquor again, and add to it 3 ounces of magistral water of earth-worms, and an ounce and half of the syrup of the five opening roots. Make an Apozem, whereof take four ounces twice a day.

For a Vomiting.

Take salt of wormwood two drams, compound powder of aron-roots an ounce and half, sugar of roses three drams. Make a powder, and take a dram in the morning, and at five in the afternoon, in a draught of beer boy'd with mace and a crust of bread.

For a Vomiting or Loosenss.

Take venice treacle an ounce, powder of tormentil-roots, contrayerva, pearl, and prepared coral, of each a dram, conserve of red roses violated, two ounces, with a sufficient quantity of the syrup of dry'd roses, make an electuary. Take the quantity of a walnut every fourth or fifth hour, drink after it a draught of ale, or beer, with a crust of bread, mace, or cinnamon boil'd in it.

For the Trembling of the Heart.

Take white amber a scruple, both bezoaks, of each half a dram, coral prepar'd, and pearl, of each two drams: ambergrease a scruple: make a powder. Take half a dram twice a day in the following distill'd water.

Take filings of iron half a pound, the rinds of twelve oranges, fresh strawberries eight pound: bruise them, and add to them a gallon of white wine. Let them digest in a sand-heat close cover'd for twenty four hours, afterwards distil in a common still. Take the powders in three ounces of this water twice a day, as above directed.

A Distill'd Water for the Jaundice.

Take a pound of the roots of English rhubarb slic'd, the rinds of four oranges slic'd, filings of steel a pound, fresh strawberries six pounds, three quarts of white wine: Let them stand in infusion for some time, and distil all according to art. Take of it four ounces twice a day, with twenty drops of the spirit of saffron.

For the Piles-external.

Supple the part very well with pure Hog's lard. This has cur'd several.

For the internal Piles.

Take a chafing dish of charcoal, place it in a close-stool, strew

strew powder of brimstone upon it, and sit bare over the fume or smoke for sometime. *Probatum est.*

For the Rheumatism.

Take volatile Salt of hart's-horn, vol. salt of amber, of each two drams, crabs eyes an ounce, cochinele a scruple; mix and make a powder. Take half a dram of this three times a day, or indeed every four hours, keeping your bed, and sweating upon it.

For a violent Tooth-ach.

If the tooth be hollow, nothing cures but drawing; but if occasion'd thro' a defluction of rheum upon the part, first take a gentle purge, and at night when you go to bed, take a grain or two of London laudanum, which will thicken the humour, stop the defluction, and consequently remove the pain.

For St. Anthony's Fire.

Bleeding premis'd, take frogspawn-water, and plantain-water, of each half a pint, sugar of lead two drams: mix and shake the bottle till the salt is dissolv'd. Dip a linnen-cloth in this water, and bathe the part afflicted with it. It cools wonderfully.

For the Black Jaundice.

Take flowers of sal armoniac half a dram, salt of amber a scruple, species diacurcuma a dram, extract of gentian a dram, saffron a scruple, gum ammoniac dissolv'd in vinegar of squills, what suffices: make a mass of small pills: take three or four morning and evening.

For a cold Palsy.

Take species diambrae two ounces, powder of viper's flesh, (that is best which is prepar'd at Montpelleir) an ounce, hearts and livers of the same, half an ounce: mix, make a powder: take a dram twice a day, in six ounces of the decoction of eringo roots preserv'd, burdock-roots and seeds, and sage-leaves.

For an Ague.

Take the common bitter drink without the purgatives, two quarts, salt of wormwood two ounces, the best english saffron a dram. After you have taken a vomit, or a convenient purge, take half a pint of this three times a day, viz. in the morning fasting, three a clock in the afternoon, and last at night.

Pills for the same.

Take extract of gentian an ounce, powder of the jesuits bark half an ounce, salt of tartar a dram, with syrup of wormwood a sufficient quantity: mix, and make small pills. After a vomit as before, take four or five of these pills every morning fasting.

For the Cholick.

Take anniseeds, sweet fennel-seeds, coriander, carroway-seeds, of each two drams, cummin-seeds a dram, ras'd ginger a small quantity: Bruise all in a mortar, and put them into a quart of nants brandy: Let them infuse three days, shaking the bottle three or four times a day; then strain and keep it for use: take two or three spoonfuls in the fit.

An Electuary to preserve the Sight.

Take conserve of eye-bright an ounce and half, conserve of roses an ounce, galangal half a dram, nixve two scruples, cubebs one scruple, cloves a dram, cinnamon four scruples, seeds of Rue and sweet fennel, of each half a dram, powder of nutmegs two scruples, preserv'd nutmegs half an ounce: Reduce all into a very fine powder, and with a sufficient quantity of the confection of ginger, make an electuary; take the quantity of a nutmeg, or a small walnut every Morning.

For a Pain of the Stomach proceeding from Wind.

Take venice treacle three drams, bittany, seeds of anees, daucus, of each six grains, galangal, cloves, of each a scruple, wood of aloes, coral of each a scruple; conserve of roses an ounce, conserve of mint half an ounce, with a sufficient quantity of syrup of mint; make an electuary. If need require, you may add two grains of opium. Dose, the quantity of a nutmeg in the morning fasting.

For the palpitation, or beating of the Heart.

Take powder of crabs eyes, burnt harts-horn, and red coral, of each a dram, english saffron a scruple: mix, and make a powder. Take a scruple of it night and morn- in a spoonful of barley-water, drinking a draught after it.

Lozenges restorative in a Consumption.

Take pine-nuts prepared, two drams and a half, green fistick two drams, species diambrae two scruples, cinnamon half a dram, galangal a scruple, cloves half a dram, nutmeg two scruples, white ginger half a dram, xilaloes, half a scruple: with four ounces and a half of sugar dissolv'd in rose-water, and the species make a confection in lozenges.

Against involuntary pissing.

Take coriander-seed a dram, red coral, xilaloes, of each half a scruple, powder of dry'd acorns two drams, nutmegs five scruples, red saunders two scruples and a half; with five ounces and a half of sugar, make tragæa, and let it be given going to bed: the country-women commonly give try'd mice in this distemper, with good success.

Against Aches and pains in the Joynts.

Take powder of chamedrois, chamepitys, and gentian, of each three drams, dry'd leaves of rue four ounces. Make all into

into a fine powder. After due purging give a dram of this powder night and morning, in a spoonful of white-wine.

A Dieurerick decoction in the Stone.

Take maiden-hair one handful and a half, roots of parslay one ounce, nephritick-wood half an ounce, seeds of saxifrage, one dram and a half, prunes ston'd ten, white cherries seven-teen, grass roots three drams. Let all be bruised and boiled on a gentle fire, in three Pints and a half of running water, till the third part is consumed, then make a strong expression, in which dissolve an ounce and a half of the syrups of violets, and of fine rhubarb two ounces: then clarify it with the white of an egg. Dose four ounces.

A pectoral Julep.

Take cinnamon four scruples, thime a pugil, or as much as you can take up with your fore fingers and your thumb, liquorish a dram and half, roots of irios two drams, enula campana one dram, rasins of the sun ston'd half an ounce. Let all be boyled in a double Vessel, with eight ounces of fennel water, three ounces of hysof water, half a pint of scabious-water, then let it be strained, and in the straining dissolve seven ounces of fine sugar: then add of cinnamon two scruples, cloves a scruple, irios half a dram, tying them closely in a bag, boyl the julep to a thickness, and clarify it with the white of an egg: two or three ounces as occasion requires.

Powder against Poyson and Pestilence.

Take zeodary, euphorbium, corallina, tormentil, gentian, common dittany, sealed earth, armenian bole, red and white coral, spikenard, mastick, clove gillyflowers, lesser centaury, red Saunders, bone of the stags hear, camphire, of each equal parts. Make all into an impalpable powder, give one dram with sorrel water, or with wine and sorrel boyled together.

For Hypochondriacal Convulsions in a hot Temperament.

Take conserve of wood sorrel, leaves of tamarisk flowers, conserve of hips, of each three ounces, confection of alkermes, species diarrhodon abbatis, of each a dram; with a sufficient quantity of syrup of the juice of citrons, make an opiate. The Dose is the bigness of a nutmeg, twice or thrice a day.

For a Convulsion Cough in Children.

After a gentle vomit and purge, apply a blister to the nape of the neck; but if the distemper be too obstinate, then cut an issue in the neck, or arm, or in the arm pits; keep 'em close to a diet drink of china, farsa, harts horn, shavings of ivory, Saunders, and some diuretick ingredients. But for a specifick, you may give cupmoss every day in powder or boyl'd milk. You may add the decoction of hysof, with a little castor and saffron.

Purging Pills for the Scurvy.

Take rosin of julep twenty grains, stomatick pills, with gum two drams, vitriolated tartar sixteen grains, oyl of juniper ten grains; with a sufficient quantity of gum ammoniac dissolved in Vinegar of squills. Take four at a time early in the morning, fasting two hours after. You may take them once a week.

A Gargle for swollen and spongy Gums.

Take of vitriol camphorated an ounce, spring water a quart, mix them very well in a glass, often shaking of it, and when the liquor becomes clear, use it.

For stinking Gums without Rottenness.

Take powder of the best myrrh an ounce, claret wine a pint: after two or three days infusion, wash your gums and mouth with it.

For a Rheumatism proceeding from the Scurvy.

Take stone-horse dung a pound, white wine three or four quarts; distil according to art: take five or six ounces twice or thrice a day. Some take the infusion only, but this exceeds it.

A Julep for the Phrensy.

Take black cherry water, water of apples and cowslips, of each four ounces, whole citrons two ounces, pearl finely pulveris'd a dram, syrup of the juice of citrons an ounce; mix, make a julep. Dose three ounces, three or four times a day.

An outward Medicine for the same.

Take the juice of house-leek, and mix it with woman's milk, and apply it to the fore part of the head, shaved.

For Spots and Pimples on the Skin.

Take black soap two ounces, sulphur vive in powder an ounce; tye them up in a rag, and hang them in a pint of vinegar for the space of nine days, then gently rub and wash the part twice a day; that is, night and morning.

A Plaster for the Head of a stupid Person.

Take the gum caranna, tacamahacca, balsam of Tolu, of each three drams; powder of myrrh, and amber, of each a dram; nutmegs, mace, cloves, of each a dram; plaister of flos unguentorum two ounces. Melt them all together, and make a plaister to be spread on leather: Apply it to the Head shaved.

A Liniment for the same.

Take balsam capivi three drams, balsam of Peru a dram, yl of amber half a dram, oyl of nutmegs by expression, two drams, palm oyl half an ounce: mix, make a liniment for the head.

A Decoction for an Empyema, or Suppuration in the Breast.

Take leaves of fanicle, Paul's betony, co't's foot, agri-mony, mouse-ear, hart's-tongue, of each a handful, roots of chervil and madder, of each an ounce, french-barley half an ounce, raisins of the sun an ounce and half, red citrons half an ounce: boil all in two quarts of spring-water, to the consumption of half. Strain and sweeten it with clarify'd honey.

For an inward Bleeding.

Take leaves of plantain, and stinging nettles, of each three handfuls: bruise them very well, and pour on them six ounces of plantain water; afterwards make a strong expression, and drink the whole off.

For a Bleeding at the Nose.

Take a dry'd toad, sew it up in a silk bag, and hang it at the pit of the stomach for a considerable time. This has performed the cure, when other medicines have proved ineffectual.

For the same.

Take calcanthum rubefactum, or the caput mortuum of vitriol, half an ounce; boyl it in a quart of quick lime water to a pint; when cold and settled, strain it. Dip a tent in it, and thrust it up the nostrils; or you may stuff some of it up the nose.

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